Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Litany for the dying Institutional Churches

To what have the official churches come?

If you want to know, listen to the four chatting ministers as pictured in an article in the Sunday edition of the Vancouver Sun.

The picture, taken by the press - photographer with a wee little bit of sex on his mind (fashionable these days) is dripping of synthetic friendliness and brotherly love, with female Sun religion writer looking coyly up, and one of the ministers looking benignly down at her.

And listen to what they all have to say. For protection of their anonymity I will call them A, B, C, and D. A is United Church, B is Anglican - turned - Unitarian, C is Roman Catholic, D is Anglican.

They all are dissatisfied in general with their own churches, maybe with the exception of Rev. C. Their comments are on the whole in the minor key, as is fashionable nowadays. None of them shows by their utterances that they are positive converted believers in the saving blood of Jesus Christ. And those are supposed to be the leaders! No wonder if their churches are going haywire.

Listen to their starkly unbelievable statements, sounding like the composition of a "Litany for the dying church." (with responsive readings)

Rev. B: I don't believe in the interpretation of Jesus Christ presented in the gospels and by St. Paul. Jesus Christ was a much more radical leader than He is made out to be. He was a freedom fighter like Martin Luther King. Today he would be the sort of person young people would appreciate. I feel the church as an institution is dying.

Congregation: So that is why you all are in such a smiley and congenial good mood! You are preparing for the respective funerals of your respective churches, who supply your daily subsistence! And you are anxiously waiting for the return of your freedom fighter, Martin Luther King II, who seems to have supplied Rev. B. with a special pipe-line outside the gospels and the epistles to show him what a freedom-fighter really is.

Rev. D: I too feel the church as an institution is dying. But it is being reborn with many new beginnings: the involvement of christians today with the social, political and economic problems of the world. It is the churches who have spearheaded the civil action movement in the U.S.

Congr: Who will in the future spearhead all kinds of civil action movements after all the churches as institutions have died?

Rev. A: The church of the past will not be the church of the future.

Congr: That's for sure! The church of the past was alive, because it consisted (be it not wholly) of live, reborn disciples of Jesus Christ, the Christ of the Bible (gospels and epistles). But the church of the future is dead! Well said, Rev., they are not the same.

Father Rev. C: Those who say the churches are dying fail to take into account the tremendous strides that have been made in little more than a decade to bring Protestants, Roman Catholics and members of pentecostal churches in contact with each other.

Congr: So you are not convinced yet that your Roman Catholic church is dying, are you? Maybe, who knows, your church will be invited to read a mass and attend to the last funeral rites for all the dying protestant churches. That would be a tremendous satisfaction for the pope, wouldn't it? It is very evident that you are a member of the ecumenical commission. Look who is still alive, and is determined to remain alive!!

Father Rev. C: Protestants, Roman Catholics and Jews freely exchange pulpits and even, just recently, have amalgamated some of their theological institutions here and in the U.S. My church and all churches (the dying protestant churches included B.B.) are experiencing what I would call a cross-pollination of religious beliefs. Protestants, Catholics, Jews, Buddhists, Mohammedans — we are all learning from each other. We are beginning to understand that to be a complete christian one must have a full understanding of all the world's religions.

Congr: What a pity, what a pity, that all true christians who died before 1960 never can be complete christians again. If they had only known what we know now about all the religions in the world in our wonderful decade-of-the-decay-of-the-dying-protestant churches!!

Father Rev. C: I often ask myself, "Am I a Christian?" Chances are if I say: "I am a christian", I'm not. It is something you never know yourself.

Congr: And such are our leaders in the "christian" churches! They don't even know whether they are christians themselves.

B. Boulogne

Pulling the stalled truck together

Intense competition between individuals or groups can lead to hostility and a tendency to impute bad faith and shady tactics to the other side, especially when one is losing.

Floyd L. Ruch

Human life is much like a camp situation in which people have to learn to live together. Life is short. This article has one purpose in mind: to show how many of the present problems of rivalry, competition and hostility, can be solved. Every day people of the same Christian camp either throw up their hands in despair, or fight till death; and neither accomplish anything worthwhile.

The study described in the following paragraphs may tax the imagination of leaders of different groups in the Christian camp, as it demonstrates how the cause of unity is least served by policies of separatism, by ostracizing, by boycotting, or by pretending that other groups do not exist.

Division and Hostility

In one experiment conducted among a group of children in a camp, the directors divided the campers into two groups, A and B. Next, they introduced problems that required solutions by each group. One of the problems was that each group had to fix meals from unprepared food. By the time the food was ready to be served, each of the groups had a leader, a name, nicknames, private signals, and a territory set off as its own.

Rivalry

The second step in the experiment was designed to instill rivalry between the two groups. A series of competitive events was planned. One of these was a Tug-of-War game. During this game solidarity increased among the members of group A, while at the same time these group members did not extend any cooperation whatsoever to the members of group B. After the A group lost the tug of war, it burned the flag of the B group.

Retaliation

The B group retaliated with a bunkhouse raid, by name-calling, and fist-fighting. During the conflict a new leader emerged to replace the less aggressive boy who had led the A group. This part of the experiment indicated that relationships with other groups causes changes within a group.

More Hostility

Step three in the experiment was an attempt to break down the hostility and to get the two groups to cooperate with each other. First the groups were brought into close contact while doing pleasant things, such as eating and shooting off fire crackers; but this led only to more hostilities.

The directors who had planned the experiment had successfully divided the camp into two groups and had created hostile attitudes. Now their problem was to undo these attitudes and to bring the boys back together again.

A Common Goal

A solution was found in creating a goal that required the cooperation of all members of both groups. The water supply in the camp was cut off and everyone cooperated in locating the trouble. But friction continued for a while and each camper stuck to his own group after the problem was solved.

Solution

Then a strange thing happened. The pulling of the rope, which first had caused the two groups to become hostile, now became the tool to combine the efforts of the two groups and to eliminate division.

An overnight trip was planned. When the groups were out of reach of help, a truck which was to bring them food was "stalled". The campers hit upon the idea to use the rop to pull the vehicle. They looped the rope through the bumper, and the two groups pulled on different ends. The next day the food truck "stalled" again. Then members of the A group and the B group intermingled and so the division and hostilities were finally removed.

Conclusion

The study, (known as the Sherif and Sherif, 1956), has many implications for solving problems between individuals and groups in our lifetime. Our human camp situation is a natural environment for groups which have developed along group lines but which really belong together. I am thinking about factions within the church and about movements and associations of all kinds operating on a practical level, who, instead of pulling the load they're assigned to pull, play tug-of-war with each other, and thus lay all their energy to waste.

Such rope-pulling weakens the Christian camp and accomplishes nothing. As Christians, we are all in the same camp. What unites us is not a battle against each other, but a battle, as Paul puts it: "Against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces. . . ."

Take Hold, and Pull

The three-strand principle of faith, hope and love, the most powerful forces in the world, can easily become a useless tool if we don't use it right. If we take hold of that rope made from the fibers and the rags of individual Christians, we can pull the food truck (the message we have, the food we serve) together to the kitchen of the world. When we start pulling together, we will, after some trials, together move the stalled truck of Christian action.

Application

An application can easily be made to different areas of Christian action. I will make one. Hundreds of people who have talents in the field of painting, graphic arts, photography, writing, and the like, are now pulling together for the cause of fine arts. They have formed a Fine Arts Fellowship, in which each artist or writer supports the other, and together they pull the load. The FAF supports existing galleries, workshops, guilds, groups, and individuals who with their art seek to speak to fellow humans in life's camp about what motivates them.

These pockets of Christians engaged in the field of the fine arts are spread all over the continent: British Columbia, Ontario, Michigan, Illinois, California, Iowa, South Dakota, and many other areas. People who used to pull the rope at opposite ends, now are pulling in the same direction. We cannot explain this change of attitude in any other way than to say that the spirit is moving also in this area.

If you want to know how, write to the FAF for a free prospectus. Address your letter or postcard to: C. W. Barendrecht, 1530 Valley N.W., Grand Rapids, Michigan. 49504, U.S.A.

THE FORMER RAILWAY STATION IN WHITBY, ONTARIO is an art centre — Elizabeth Willmot, a Toronto medical secretary, loves anything to do with railroads and became particularly interested in photographing stations when she travelled with her grandfather, Mancel Willmot and her father, Charles M. Willmot, both Toronto architects. Her unusual exhibit "Faces and Places Along the Railroad" opened in Toronto recently. "[illegible] to see these lovely landmarks disappearing," Miss Willmot said. "They were the centre of much [illegible] in the short history of the railroad in Canada. It was just in 1853 that the first passenger train pulled out of Toronto and so the stations came after that." Across Canada old stations are being turned into steak houses, recreation centres, museums and art centres. The way to go about buying one is to send your name in to the public relations department of the railway firms. They will let you know when stations become available.

(Globe and Mail Photo)

THE MAN BORN TO BE KING

Every age has its playwrights. Without Dorothy Sayers (1893-1957) "Jesus Christ Superstar" or "Christ is King" would have had no precedent. During the Second World War, this delightful British mind wrote "A Play Cycle on the Life of our Lord and Saviour Jesus Christ."

The general title *The Man Born to Be King* covers a cycle of twelve plays based on the life of Christ. The plays were written for radio broadcast, and later adapted to television production. Several years ago I saw some of the plays via CBS in London, Ontario. The book was available in Canada at that time.

Recently, the Wm. B. Eerdmans Publishing Company has undertaken to reprint the book in paperback at the reasonable price of $3.95 for 339 pages. The same publisher also published Dorothy Sayers' *Christian Letters to a Post-Christian World (1969)*. She knew T. S. Eliot, C. S. Lewis, and W. H. Auden as well as other literati of the Oxford circle.

Why Sayers is not as yet taught in Christian high schools can perhaps be answered with another question: why Sayers is not as yet taught in Christian colleges, along with Williams, Lewis, Auden, and Eliot.

Dorothy Sayers' was a brilliant mind, whose writing generates reflection. "Right in art is right in practice," she said once, and later added: ". . . I can only affirm that at no point have I yet found artistic truth and theological truth at variance."

About the series of plays she says, that the intention is not edificatory or theological, not to instruct, but to *show forth*:

> My object was *to tell that story* to the best of my ability, within the medium at my disposal — in short to make as good a work of art as I could.

(Continued on page 2)

The Man to be Born King

(Continued from Page 1)

For a work of art that is not good and true in *art* is not good or true in any other respect, and is useless for any purpose whatsoever — even for edification — because it is a lie, and the devil is the father of such. As drama, these plays stand or fall. The idea that religious plays are not to be judged by the proper standard of drama derives from a narrow and lop-sided theology which will not allow that all truth — including the artist's truth — is in Christ, but persists in excluding the Lord of Truth from His own dominions."

This brief quotation is but a sample of Sayer's style of expository writing, which extends to twenty-two pages, all worth reading.

The plays are what the author says they were intended to be: they show and tell the story of the Man born to be King. Unlike "Jesus Christ Superstar", Sayers' Christ does not remain a mere superstar whose popularity on the top hit list rises or falls with the whims of the entertainment industry and its supporters. Her Jesus is a man, truly a man, but One who among the princes of this world is the King who never yields an inch in spite of flogging and interrogation upon interrogation, and who "keeps on saying nothing" to the charges made against Him. Her Jesus is the Christ, who rises from death and whose last words are:

> All power is given to me in heaven and on earth. For thus it was written that Christ should suffer and raise from the dead. And you are witnesses of these things. Stay therefore in Jerusalem, till you receive the promised power from on high. Then go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. And lo! I am with you always, even unto the end of the world. Amen.

One added feature of Sayers' treatment is that her characters are all human. They speak like people in their situation, time and place, would have spoken. Her characters are alive and well, and for that reason they are not redundant in the seventies.

DATA CENTRE

Till March 24	Children's Art Exhibit, Calvin College FAC 9 a.m.-9 p.m., Mon.-Sat.
March 10	The Simcoe League is holding a music night called "Festival 500+". Groups and soloists will entertain by singing and playing. Proceeds to S.W.I.M. Central Peel S.S., 32 Kennedy Rd., Brampton, Ont. 8 p.m.
March 18	Second Annual Recitation Contest, Galt, Ont. Chr. Ref. Church, South St. 8 p.m.
March 23	Roller skating party at Lincoln Curling, St. Catharines. 8 p.m. Everyone welcome.
March 23 & 24	Ministers' Conference at the Messiah Chr. Ref. Church, Hudsonville, Michigan. Speakers: Dr. Jay Adams "The Pastor and Counseling"; Dr. Jack Miller "Reformed Evangelism"; Dr. Norman Shepherd "Biblical Authority".
March 24-26	Salem Marriage Improvement Conference, Hamilton, Ont.
April 1-April 30	Southwest Indian Art, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
April 5	Fryske Joun. Toneel en music. Sarnia. Centre United Church, George St. 8 p.m.
April 22	20th Annual CLAC Convention. C. W. Jefferys Sec. School, 340 Sentinel Rd., Downsview, Ont. Speaker Dr. James Olthuis on "Unless the Lord Build the House . . .".
May 1-May 27	Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
Aug. 18-26	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.

The last lecture in the AACS-sponsored Discovery III series on Christian education will be held in the following communities. The topic is "The Christian School in Society". Starting time 8 p.m., unless otherwise indicated. (Where no location is mentioned, check local announcements.)

TEAM A: MR. JOHN A OLTHUIS

March 13	Midland Park, New Jersey. Friendship Hall of the Chr. Ref. Church.
March 14	Pittsburgh, Pennsylvania.
March 15	Chicago, Illinois.
March 16	Grand Rapids, Michigan.
March 18	Sioux Center, Iowa.
March 20	Memphis, Tennessee.
March 23	Willowdale (Toronto), Ont. Chr. Ref. Church, 70 Hilda Ave.

TEAM B: DR. GORDON SPYKMAN

March 20	Edmonton, Alberta. St. James United Church (Third Chr. Ref. Church), 14323 - 107A Ave. 8:15 p.m.
March 21	Lacombe, Alberta. First Lacombe Chr. Ref. Church.
March 22	Lethbridge, Alberta. Auditorium of Immanuel Chr. School, 802-6th Ave. N.
March 23	Victoria, B.C.
March 24	New Westminster, B.C. Herbert Spencer School, 105 Sixth Ave.
March 27	Bellevue, Wash. Bellevue Chr. School, 1701 - 98th St. N.E. 7:30 p.m.
March 28	Telkwa, B.C. Telkwa Chr. Ref. Church, Highway 16 West.
March 29	Terrace, B.C.
March 30	Calgary, Alberta.

TEAM C: REV. LOUIS TAMMINGA

March 13	Ottawa, Ont. St. Paul's Presbyterian Church, 971 Woodroffe Ave.
March 14	Kingston, Ont.
March 15	Sarnia, Ont.
March 16	London, Ont.
March 17	St. Catharines, Ont. Auditorium Calvin Chr. School, 300 Scott St.
March 20	Thunder Bay, Ont.
March 21	Winnipeg, Manitoba.
March 22	Guelph, Ont. John Calvin Chr. School, 290 Water Street.

Church Announcements

CHR. REF. CHURCH

Declined

for Newton, New Jersey, Rev. Guy Corvers of Thunder Bay, Ont.

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INSTALLATION
REV. JOHN KERSSIES

On Thursday, Feb. 10, we as congregation of the First Christian Reformed Church of Owen Sound, Ont. came together to witness the installation of our new pastor Rev. Kerssies. After a vacancy of almost a year we are very grateful to the Lord that He had moved Rev. Kerssies to accept the call to our congregation.

In charge of the installation service was our faithful counseler Rev. Jack Quartel of Listowel. The sermon was delivered by Rev. Ralph Koops of Chatham. As his text he had chosen Acts 20:28, "Keep watch over yourselves and over all the flock which the Holy Spirit has placed in your charge. Be a shepherd of the church of God which he made his own through the death of his own Son." It was a very dynamic and inspiring sermon.

Rev. Quartel installed the minister, and Rev. VanderWoude, retired minister of the Reformed Church of Harriston, charged the congregation. Dr. Praamsma of Collingwood spoke a few words on behalf of Classis Huron.

The Owen Sound and district Ministerial Association had delegated Rev. Geo. Brown, who welcomed Rev. Kerssies in the community.

Elder John Berg, vice chairman of the consistory, welcomed our new minister on behalf of the congregation.

On Sunday, Feb. 13, Rev. Kerssies had his inauguration sermon. As his text he had chosen Ephesians 3:7-10, "Of this gospel I was made a minister according to the gift of God's grace which was given me by the working of his power. To me, though, I am very the least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places."

It was a very happy and grateful congregation as we worshipped together with our new pastor as he preached to us the Good News from the Word of God.

May the Lord richly bless Rev. Kerssies and his family in His service during their stay in Owen Sound.

A. de Boer, clerk.

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From the Mailbox

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In these days of Lenten, when the preaching in the Christian churches will be devoted mostly to the suffering and death of Christ, it might be interesting to look at the lyrics of the Rock opera "Jesus Christ Superstar" once more.

Who says there is nothing to this musical?

Judas: "My God I am sick, I've been used.
And You knew all the time.
God! I'll never ever know why you chose me for **Your crime**, for **Your** foul bloody **crime.**
You have murdered **me!**
You have murdered **me!**"

Choir: Poor old Judas.
So long, Judas.

God gets the blame and poor, good old Judas could not help it. Repeated (or played often enough on the stereo set) is this harmless as some would like us to believe? The age group that understands the kind of music, also "digs" this kind of questioning and accusing. Harmless or devilish?

From side three: The Last Supper:

Apostles: (among other remarks)
"Always hoped that I'd be an Apostle. Knew that I would make it if I tried. Then when we retire we can write the Gospels. So they'll still talk about us when we've died."

Well, those studying the Acts of Synod (Chr. Ref. Church) 1971, Report 36, on the nature and extent of Biblical Authority, can at least skip that part of the Scriptures called the Gospels. We know why they were written, namely so that people will talk about the Apostles after they're dead. Simple, is it not?

But very clever too, isn't it!

Of course, the devil never was much of a dummy.

Yours sincerely,
John Shrimer,
15 Viking Drive,
Grimsby, Ont.

RECTIFICATION

In the reply of Mr. John Hultink on page 11 of our February 28, 1972 issue a mistake has crept in, which gives a different meaning to the sentence.

The first sentence in the third paragraph says: "On the judgment day God will ask us which christian organizations we were members of . . ."

This should have read: "On the judgment day God will **not** ask us which organization we were members of. . . ."

We apologize for this mistake which could have caused misunderstanding.

Editor.

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Teacher Aide Program Created at Trinity Christian College

The Trinity Christian College Department of Education recently created a new Teacher Aide Program, to be included in a regular upper level education course. The Trinity Education program, which was certified by the State of Illinois late in 1970, already includes regular courses and a one semester intern teaching program. The new Teacher Aide program is seen as a further improvement of this important academic department at Trinity.

The purpose of the Teacher Aide program is to expose the participants to actual classroom situations, before they undertake their intern teaching assignments as college seniors. Mr. Stan Koster, Assistant Professor of Education at Trinity, feels that such pre-internship exposure should be stressed more heavily. "To often, the education classroom work doesn't adequately prepare students for real teaching responsibilities. It's one thing to know the theory behind teaching, but quite another to relate to grade school and high school students in an actual teaching situation. The new Teacher Aide program at Trinity will give our students some of the solid, practical experience they need to overcome this deficiency."

Thus far the project has met with a great deal of success. The 37 participants are working in a variety of private, parochial, and public schools, both on the elementary and secontations to the class, and helping out with the routine record taking involved in elementary and secondary teaching. The settings for the project range from kindergarten through senior high school, and include work in art, science, English, music, psychology, mathematics, and administration.

One student, Jim Van Til of Highland, Indiana, is working on the kindergarten level in the Roseland Christian School. Like most of the students, Jim has found the Teacher Aide program a unique learning experience. "I think the program has accomplished its purpose of giving us a close-up look at teaching in the classroom," he said, "and it's certainly been more valuable than just reading about teaching methodology in a textbook."

It is hoped that the new Teacher Aide program at Trinity will better prepare students for their semester of intern teaching in their senior year. The intern teaching program, the New Teacher Aide program, and last year's Illinois State Certification, all underscore the success of Trinity's education department, and the quality of its instruction.

REFORMED FELLOWSHIP

A Ministers' Conference will be held March 23 & 24 at the Messiah Christian Reformed Church of Hudsonville, Michigan.

Speakers will be: Dr. Jay Adams: "The Pastor and Counselling"; Dr. Jack Miller: "Reformed Evangelism"; Dr. Norman Shepherd: "Biblical Authority".

All ministers are invited to this first Theological Institute of the Reformed Fellowship.

For information contact: Rev. L. T. Schalkwyk, 340 Elm Street, St. Thomas, Ontario.

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YOUTH CONFERENCE
REFORMED FELLOWSHIP

An International Youth Conference will be held at Dordt College in Sioux Center, Iowa. The Leader will be Dr. G. Van Groningen. For information and application forms write to Mrs. H. Vanden Heuvel, 3095 S. Main Ave., Sioux Center, Iowa 51250, U.S.A.

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SPEAKING TOUR
REFORMED FELLOWSHIP

The Lord willing, the Reformed Fellowship will conduct the second part of this season's speaking tour in April. The team of speakers consists of Rev. T. Vanden Heuvel, Rev. J. Hellinga and Rev. L. T. Schalkwyk.

The rallies will be held in California (two locations), Florida and Ontario (two locations).

Many invitations for meetings were received, but for the time being, the tour will be limited to the above mentioned areas.

The theme of all rallies is: "Will the Christian Reformed Church remain true to Scripture?" Watch further announcements for exact dates and locations.

TRUTH

Truth, like a simple
mathematical formula,
is the common denominator
of us all.
Each human truth
and all together
forms but a fraction
of the whole.
Six out of seven
is as close as
we ever get;
we see in part
we know in part:
The sum of our
fractions
is
a fraction.
In Truth,
we will be
one.

Cor Barendrecht

H. KREEFT, C.A.
Chartered Accountant
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UNITY

Have you ever heard of someone who starts his car without turning the key? Or of someone who turns on the light without putting in the plug or pushing the switch? Of course not. The car won't start and neither will the light glow unless you make contact with the source. The engine must be connected to the battery to make it run and the light bulb must be connected to the main line before it will glow.

In the earthly days of the Lord Jesus cars were unknown and electric light did not exist, but everyone knew what a vine and a vinedresser was. Grapes which are taken off the vine are bound to deteriorate. They only stay good if they remain on the vine. The branches which bear fruit remain on the vine, though they are pruned in order to bear more fruit. The branches without fruit are cut off. That's God's rule which we have to keep in mind.

There are people who are enthusiastic about the healings in the Kathryn Kuhlman-meetings and there are others who are very much opposed. There are people who try to reason things out and find others pietistic. Other people are simple in their faith and accuse the thinkers of intellectualism. There are people who put all the emphasis on the (local) church and others who find their strength in organizations. And so on and so forth. In the meantime we all think that we are right, that in fact all the others should succumb to our way of thinking. The result is that our relationships are strained, that we have trouble accepting one another as brothers and sisters in the Lord, and therefore it is extremely difficult to establish true unity in our communities.

But let us take a look at John 14 and 15. It would be good if we would read and reread these chapters carefully. There Jesus makes clear that if we believe in Him we are one with Him. The Lord seemed surprised that the disciples did not understand this when Thomas said that they did not know where Jesus was going and therefore they did not know the way. But, Jesus said, "I am the way, and the truth, and the life." Another surprise came when Philip said, "Lord show us the Father, and we will stop asking questions." Jesus replied, "I have been so long with you and you do not know Me? He that has seen Me has seen the Father."

Jesus wanted to make clear that if we believe in Him, we are made one with Him. Not partly but completely, for He said, "If you remain in Me and My words remain in you, ask whatever you wish, and it shall be done for you." This is a reliable word with far reaching consequences. If we are one with Jesus we can indeed ask anything. We should not first ask and then see whether we can become one with Him. No, first be one with Him, and this being one with Him will give directions to what we ask.

To be a true Christian is not to have a certain viewpoint, but to be a Christian is to be one with the Lord. Then it becomes clear that Jesus said that he who believes in Him shall do greater things than He did. The work of God did not stop on Golgotha. Redemption was accomplished and the victory was sealed, but the work of God had to go on. And that's what we have to do, because, Jesus said, "I go to the Father."

These two chapters of John are so challenging, because if I am one with Jesus I am also one with my fellow believer. There is a unity which we did not make, but which He made. In His prayer of John 17 Jesus made this very clear, when He said, "And the glory that You gave Me I have given them, that they may be one, even as we are: I in them and You in Me".

Probably we are not aware of what we really are. We argue and we label one another and we even condemn. Don't we hear Jesus say: people, are you not aware that you are one with Me and consequently one with each other? Do you not see to what extremely high level I have pulled you?

If we are really one with Him we share in His office. Why then stumble over miraculous healings? If we are one with Him we do not talk or think about our power but about Jesus power. Why argue about intellectualism or pietism? Did not Jesus as a twelve year old boy astonish the temple geniuses with his questions, but was He not also whole nights in prayer with His Father? Why do we question the Bible? Did not Jesus uphold Scriptures and did He not repeatedly refer to them, including the story of Jonah and the fish?

If we would be more keenly aware of the fact that Jesus wants us to be really one with Him and to live it than it seems to us that many of our difficulties would disappear. If we would not only confess but also experience the oneness of the Body of Christ, we would show more to the world Who Jesus Christ really is. D.F.

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Neo - Orthodoxy and the Bible

by GORDON J. SPYKMAN

O no! Not another theological jaw-breaker!... But wait — don't stop just yet. It's really not all that impossible.

Well, what about Neo-Orthodoxy (New Orthodoxy)?

Some people prefer dropping the "e" from Neo-Orthodoxy — No-Orthodoxy. That's one way of showing your hand from the very start. To such people that very important theological movement of our twentieth century known as Neo-Orthodoxy is really No-Orthodoxy at all. Some call it Neo-Modernism. But in view of the way most neo-orthodox leaders reacted strongly against classic nineteenth century liberal Modernism, it seems fairer to give them at least the benefit of the doubt by calling their position Neo-Orthodoxy — (also known in the Netherlands as "doorbraak" theology).

Karl Barth

It all began with Karl Barth who launched the neo-orthodox movement shortly after World War I. Barth started out as a young liberal preacher in a Swiss town around 1910. Before long Europe became embroiled in the Great War. The terrible agonies of that bloody conflict dashed into a thousand irreparable pieces the utopian dreams of idealistic liberals. With their cheap convictions about the inherent goodness of all men, liberals were quick to embrace Darwin's gospel of evolution. Man has come a long-long way, and given a little more time and a fair chance, he would create his own kingdom of heaven on earth. This cultural optimism died a hard death on the battle-fields of France, even though die-hard liberals in America continued their pious prattle about "the war to end all wars".

Facing the crises and disillusionments of his time from the vantage point of his pulpit and his study, the young preacher Barth discovered that Liberalism stood powerless in bringing any Good News to a world in deep trouble.

Turning his back upon his own past, Barth began carting a new course in theology. In 1919 he came out with his *Commentary on Romans*, which, it was said, "fell like a bomb into the playground of theologians". Then in 1922 he published his *Theology of the Word of God*, followed across the decades by a veritable avalanche of religio - theological - social - political-cultural literature which reshaped western Christianity, climaxed in his monumental work, *Church Dogmatics*.

Barth claimed to be the twentieth century voice of John Calvin. No one can deny that he took this great reformer very seriously. There are countless points-of-contact with Calvin's thinking in Barth's theology. The echo of Calvin's theology gets muffled in Barth, however, by the influence of existential philosophy upon his thought patterns. In reality, therefore, while Barth generated Neo-Orthodoxy, he did not return to reformational orthodoxy. At the same time it must be acknowledged that no liberal could have produced the Christian witness against emerging Naziism that Barth and his colleagues did in the Barmen Declaration of 1934 — for which Barth was rewarded with banishment from Bonn to Basel.

Interlude in Theology

Neo-Orthodoxy stands as an important theological interlude on the way from the earlier Social Gospel of Liberalism to the next Secular Gospel of these latter decades. How much Barthianism contributed to contemporary Secular Christianity is open to debate. And how much Barth and Neo-Orthodoxy influenced the present-day "New Hermeneutics" is not altogether clear either. But at several points the "New Theology" (new at least in Reformed circles), despite some close ties with Neo-Orthodoxy, has now moved *beyond* Barth, leaving Barth behind. This "progression" ("retrogression") is traceable in part to the influence of the more radical theology of Rudolph Bultmann. Some in the "New Theology" movement even call Barth a "Fundamentalist". When Kuitert was here he dropped the remark, "You might say that Barth is more conservative than I".

Scripture as Witness

The central issue at hand in evaluating Neo-Orthodoxy is its view of Scripture. This involves the role it assigns to the Historical-Critical Method in understanding the Bible.

Liberal theologians used this method on the working assumption that the Bible is a human and historical document — period. Its commitment to a naturalistic view of life ruled out the socalled "supernatural". It therefore stripped the Bible of its claim to being divine revelation. Scripture is not the Word of God. Liberalism viewed the Old Testament as a record of Israel's religious experiences and the New Testament as a biased document of early Christian faith. Both reflect a primitive stage in religious development. The Bible is indeed a good book, a literary masterpiece, perhaps even the greatest book ever written. But basically it does not rise above the "inspired" words of ancient men about God as they believed in Him. But we are children of our times, the enlightened age of science. Hence liberal theologians relied upon the Historical - Critical Method as the only respectable way of applying the "assured results of the scientific method" to a study of the Scriptures. Accordingly Bible interpretation was reduced to analysis of its literary forms, criticism of its historical narratives, and comparison of Israel's religion with the religions of surrounding peoples — with a few homilies and morals added for here and now relevancy.

While Barth and his neo-orthodox followers broke with the religious superficialities of the old liberals, they nevertheless reaffirmed the validity of their Historical - Critical Method in the interpretation of Scripture. The Bible is subject to historical, literary, comparative analysis.

Still, the Barthian tradition wants to insist upon a "higher" view of Scripture than the old Liberalism. For neo-orthodox thinkers the Bible is still indeed a book no more than a fallible human, historical *witness* to revelation. Yet, in rejecting the naturalistic views of Liberalism, Neo-Orthodoxy affirms the reality of revelation — though only in Jesus Christ (Christomonism). The Bible is a human witness to this divine revelation. In this sense it is the word of God: not that the Bible is itself revelation, but as a *pointer* to revelation it is the place where revelation can happen again and again, whenever God chooses to "break through" in a moment of decision.

Critical Methods

With this "new" view of Scripture came a "new" use of the Historical-Critical Method, representing a significant, if not decisive shift from its use among liberals.

Liberal theology absolutizes the Historical - Critical Method. When one has finished working with this method, one is finished. This method is capable of exhausting the meaning of Scripture. It offers the *last* word. There is really nothing more to Biblical interpretation than rational, critical dissecting of the parts that make up the whole of Scripture. The Bible is emptied of its redemptive message. Theologizing replaces proclamation. Lectures take the place of sermons. Change in life-style must come from education and rehabilitation rather than conversion and sanctification. Little wonder that the masses of common people deserted the big liberal churches in droves and gravitated into the sects and cults in search of some "heart" religion.

By way of contrast, Neo-Orthodoxy ascribes only a limited value to the Historical - Critical Method. Being a fallible historical witness to revelation, the Bible is indeed open to critical historical analysis. But this is only the *first* word about Scripture, not the last word. It is preliminary to getting at the message. When one has gone the full route with the Historical - Critical Method, one has just *started* — not finished. This historical method of study sets the scenes for God's supra-historical work in Jesus Christ to "break through" upon the congregation. The real message of the Bible lies *beyond* its history and ours. Real events happened in Biblical history, but the redemptive significance of the Biblical message lies not *in* these events, but *beyond* them, in the supra-historical acts of God in Jesus Christ to, which the Biblical record points.

History and Message

At this point a dualistic model of interpretation is imposed upon Biblical revelation. Neo-Orthodoxy drives a wedge between the Bible's history and its message. Once the Historical-Critical Method is accepted as a half-way house principle of interpretation, Neo-Ortholoxy demands of its followers that they take a leap of faith from the historical witness to the supra-historical meaning if they are to salvage a living message from the Bible and enter into a living encounter with God's revelation in Jesus Christ. Though theological scholarship does not uncover the meaning of the Bible (as in Liberalism), it does constitute the starting-point, the spring-board, the basic point-of-departure for rediscovering its message. In speaking about the Bible as redemption history Neo-Orthodoxy in effect interposes an almost unbridgable gap between the Bible as *historical* witness and its *redemptive* meaning.

For example, in his famous debate with Emil Brunner, Barth insists with an emphatic "Ja" that the virgin birth be taken as historical reality. Its *importance*, however, lies not in that it actually happened as recorded in the gospels, but in that it points beyond man's passive role in the incarnation within history to the free sovereign supra-historical act of God breaking through in Jesus Christ. Or again, as Prof. Miskotte, perhaps the outstanding spokesman for Barthianism in the Netherlands, put it in a Palm Sunday sermon: the crucial point in those Hosanna choruses, "Blessed is He that comes in the name of the Lord!", lies not in the fact that those shouts of praise were actually heard in Jerusalem some 2000 years ago — though all this actually did happen —, but in this, that in a dynamic way God is continually coming, coming, coming into our lives in Jesus Christ.

Or, once more, Barth rejects Bultmann's view that the resurrection is a myth fabricated later by Jesus' believing disciples; yet Barth seeks the redemptive message of Easter not *in* the historical event of Christ's resurrection, (Geschichte), but *beyond* it in its supra-historical meaning (Ur-Geschichte).

The Bible as Book

Well, what shall we say about these things? What is right about Neo-Orthodoxy? What is wrong about it? Neo-Orthodoxy is a kind of "Christian heresy" — that is, while clearly working with Biblical motifs, it has warped them by casting them into the mould of a time-eternity model borrowed from existential philosophy. Our evaluation will, therefore, have to include some "plus" factors within an overal negative critique.

First, Neo-Orthodoxy takes seriously the fact that God's Word comes to us in the form of a ***book***, a volume of sixty-six booklets. It is the Word of God in written form, in human language with a rich variety of literary styles, reflecting the differing backgrounds and cultures of its roughly forty human authors, spanning some 1500 years in the history of revelation. To some evangelical Christians, who are often inclined to close their eyes to the fact that God's Word comes to us in human words, Neo-Orthodoxy issues a strong reminder of the real humanity and historicity of the Scriptures. It also challenges the tendency in Protestant orthodoxy to dogmatize the bible by reducing it to a collection of abstract theological statements about God, man and the world. Thus Neo-Orthodoxy offers not only a scathing critique of Liberalism with its humanistic religion, but also a corrective upon the unhistorical and rationalistic views of Scripture which often make deep inroads into many wings of evangelical orthodox Christianity.

Yet Neo-Orthodoxy has itself fallen into a rationalistic trap of its own making. It replaces a believing kind of rationalism with a critical kind of rationalism. It assumes the prerogative of criticising that very Word which claims for itself the authority to be our critic. It is impossible to buy the Historical-Critical Method at any level of Biblical study, not even as a half-way measure, without being prepared to also take over its underlying assumptions and overall perspectives on Scripture as part of the bargain.

Scholarship

Second, Neo-Orthodoxy encourages a scholarly approach to the Bible, Again, this emphasis is important in counteracting the unhealthy anti-scholarly attitudes so prevalent in much of contemporary Fundamentalism. There is a strong word of rebuke here for ecstatic preachers who, making light of searching the Scriptures, mount their pulpits and open the Bible at random, glibly trusting the Spirit to lead them into all truth.

Yet even the virtue of Biblical scholarship can be turned into a vicious tyranny when our understanding of the Biblical message is made dependent upon critical research into the historical and literary intricacies of Scripture. Such practice reduces Bible interpretation to a problem-solving exercise which fosters doubt in the minds of God's people regarding the truthfulness and trustworthiness of Scripture. The Historical-Critical Method robs the believing Bible reader of his confidence in the authority and clarity of God's Word. It enslaves the man in the pew to the theological expertise of the man in the pulpit. Then with a single stroke we find ourselves back in a Medieval-like class struggle between the laity and the clergy.

It is not at all clear that Neo-Orthodoxy honors the soundly Reformed distinction between faith and theology, faith and works, faith and learning — theological learning which is shaped by faith's confession that the Bible is the Word of God. Moreover, in adopting the Historical-Critical Method, Neo-Orthodoxy eclipses Augustine's principle, We believe in order to understand. In fact, it appears to reverse that order.

The Bible in Context

Third, Neo-Orthodoxy (to its credit) emphasises a contextual reading of the Bible. This emphasis too must be honored as a necessary corrective upon tendencies among orthodox evangelical Christians to resort to the "proof-text-

(Continued on Page 4)

NEO-ORTHODOXY AND THE BIBLE

(Continued from Page 3)

ing" method in dealing with Scripture, quoting texts in a fragmentary and isolated way to drive home a point already firmly established in one's mind. Passages in Scripture must be understood in their larger historical - redemptive context, and Scripture as a whole must be seen within the wider cultural setting of Bible times. The unfolding drama in the history of redemption must be taken seriously — where we are in the Bible. It makes a lot of difference whether we are reading from Genesis or Romans. And it makes a difference in understanding how God's Word comes to his people whether in reading the Bible the cultural setting is the Egyptian bondage or the Babylonian Captivity or the bureaucracy of the Roman Empire.

We therefore owe a word of thanks to neo-orthodox scholars for recalling these things to our attention. God sometimes uses even "Christian heresies" to open the eyes of his people to sound Biblical insights, which are an integral and long-standing part of the historic Christian faith, but which sometimes fade from sight because of reactionary ways of thinking.

The Reformed Tradition

We don't have to go Neo-Orthodox, however, nor do we have to buy the Historical-Critical Method to gain these benefits. These three principles of Biblical interpretation are time-tested household words in our Reformed tradition. They have always held an honored place in Reformed Biblical studies. As Calvin, Kuyper and Bavinck already pointed out clearly, the Reformed doctrine of organic inspiration recognizes the full reality of the human and historical dimensions of Biblical revelation. God's Word assumes a servant role as it comes to us in the words of men. As Calvin says, God (as it were) "lisps" in speaking to us in the Scriptures. Yet pervasively — in and through the writings of Moses, Amos, John, Peter and all the others — it is the faithful Word of God which addresses us with authority in a religiously whole way to redirect our lives unto service in his coming Kingdom. The Bible is the revelation of the history of redemption centered in Jesus Christ: it is therefore both *historical* (horizontal) and *redemptive* (vertical) in a thoroughly unified way, from beginning to end. Accordingly, any *method* of Biblical interpretation which seeks to honor our Reformed confession on Scripture must be shaped by this *two-fold* dimension which is woven deeply into the total fabric of Biblical revelation.

We may not pull them apart, as happens with a consistent use of the Historical-Critical Method, and as also appears in the writings of certain spokesmen of the "New Theology" with its "New Hermeneutics". What God has joined together — (the divine and the human in the Word made flesh) — the Word of God (the divine) and the words of men (the human) in the Bible — let no man rent asunder. See there, the mystery of the Scriptures!

DUTCH CANADIANS AND THE CALIFORNIA DUTCH

CHRISTIAN HOMES FOR THE AGED

" 'ij kump uut kamp'n, 'ij kump uut Kamp'n", exclaimed the old lady in the wheelchair when she saw me coming. For the benefit of those who do not have the gift of intercepting the tongue this happy old lady was employing, I hasten to give a translation: "He comes from Kampen, he comes from Kampen", she shouted.

Kampen is a renowned city in the Netherlands, famous for its plants which turn out cigars and theologians, a bastion of the reformation. The author of this piece of prose takes pride in telling people that he is a native son of Kampen and a product of one of its minister's factories, as its reformed theological seminaries (plural!) are sometimes disdainfully called by people who have a hangup about being reformed.

I had met Mrs. Boeve in the Christian Home for the aged in Artesia, and in one of our first conversations it came out that both of us were from Kampen. As a young girl she emigrated to the United States with her parents and via Iowa she did wind up in sunny California. She belonged to a different generation, of course, and liked to tell me about the services in the Hagepoortkerk, a building that in my youth was converted into a bakery, but anyway I knew where her church had been located and talked to her in length about the many streets of our native town. Drawing the map of Kampen together gave her great delight. And that's the reason why she welcomed me with the beautiful words quoted above.

It was the turn of my wife and me to visit The Home as it is called in our circles, to lead in devotions in the infirmary and the dininghall, and to enjoy the dinner with the senior citizens.

When we arrived in the convalescent part of the Home, the ballgame was just over. That's right, the ballgame. That is part of the physical exercises, necessary for all ages, and it seems that most of the veterans enjoyed it. It is quite an experience, scoring a goal from a wheelchair.

Mrs. Boeve immediately started to inquire about present conditions in Kampen, as if I just came from there. I told her that all was well, and was interrupted by a tall and thin oldtimer who put his index finber in an accusing way on my cheek and made the cryptic remark: — Well, well, I see that you also belong to the group. From his attitude it was clear that he was not in favor of "the group". I asked him kindly which group he had in mind. — You know what I mean, he replied agressively, — you are one of them with your sideburns!

Now I understood! The old brother was one of the many captives of the rightist thoughtpattern, that everything that is not in conformity with customs, traditions and the taste of the majority is revolutionistic, and communist-inspired! Yes, the John Birch Society has made deep inroads among the California Dutch.

I tried to explain to the good man that there was no deep philosophy or false ideology behind the fact that I had sideburns, that I just happened to like them, that they were a kind of substitute for my reclining hairline and for the moustache I would like to have but cannot have because my wife is allergic to it. My attempts were of no avail. The man had classified me as a leftist, and I wonder whether he got anything out of my brief Scripture message. Who knows how many heresies he has distilled from my simple meditation and prayer.

Many psychologists claim that at old age some of our main characteristics become more pronounced: the easygoing fellow becomes more easygoing, the sweet lady becomes sweeter, the harsh critic becomes even more set in his ways. I hope that is not true, for if it is, I fear for mighty explosions when some middleaged people I know both in Canada and the U.S. become really old.

After the exchange of many niceties and with the promise that we would be back soon we took our leave from the wheelchair brigade and went to the main dininghall, where people and food were already waiting for us. A headnurse introduced us to the older folks and asked us to lead in prayer. An excellent meal was enjoyed and we were engaged in pleasant table talk. After dinner we did first sing from the Psalter-Hymal. When you hear them sing you notice immediately that these retired people are in no hurry. They sing very slowly. A "fast" hymn like "Onward Christian Soldiers" would be out of place here.

Occasionally — not this time — they also sing dutch psalms together. Psalm 68:10 and 84:1 are all time favorites. We love them too, but when we sing them with these old people we always feel the sensation of running out of oxygen. It seems that the younger generation's lungs are not built for those longstretched, slow tunes.

And so there came an end to our visit. We had — as always — enjoyed it thoroughly, and we hope that the inhabitants of the Home had liked it too.

Our Home for the Aged is a real blessing for many. The Reformed and Christian Reformed Churches of our area are squarely behind this enterprise and give it their wholehearted support. Some subsidy — especially for the care of the sick — is accepted from the government, but there is such an exaggerated fear among the California Dutch for interference by the State, that they rather pay through the nose than accept subsidies for which they after all pay their taxes. Anyway, we have the Home here and we manage financially.

The Home for the Aged is quite a complex of buildings with cottages for people that can take care of themselves, a hospital or infirmary and the main building with its many rooms, halls and offices.

And as it is the tune that makes the music, so it is here the relaxed and christian atmosphere that makes the Home such an appealing place for older people of reformed persuasion.

The cottages are attractive, small, comfortable houses, and occasionally, when we pass them on 183rd Street, I say to my wife: — Look, there is our future home. This always causes an argument, not only because we have still many years to go before reaching the age of 65, but especially because she does not feel american. Her — and my — country is Canada, and if the Lord spares our lives, we hope to live our retirement years there.

We hear and read about the attempts to establish one or more christian homes for senior citizens in Canada under the auspices of our churches. We sincerely hope, that those plans may be realized, and that also the growing number of our older dutch Canadians may soon be able to enjoy the facilities and the atmosphere of such Homes.

And since there may be a great interest among our people in living in such Homes, which may result in a considerable waitinglist, we wish to request those who are in charge to place upon the list for the year 1990 the names of Mr. and Mrs. A. De Jager.

Pastoral Counselling

NON-COMMUNICATING HUSBANDS

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you today on the subject "Non-communicating Husbands". I received the following letter: "A group of neighbourhood women at our morning coffee session were talking about communicating with their husbands. Almost all of them felt that there was a communication gap, and all of them felt that husbands are not very talkative. They keep things to themselves, and so it brings about a lack of communication. We are asking you to discuss this. Why are husbands so quiet or do they not share? I know that many people say that we girls talk too much, but if it is true it is because husbands do not want to talk, or they often tune us out or turn us off."

Now it is rather interestnig that this should come from a group of women at a coffee kletz, in which as a rule there is little lack of conversation, because many of these women when they meet together are able to talk rather freely about the things that are happening. I have been a little surprised even to hear from some of the women the subjects that are discussed and how freely they talk about things like sex and religion and other differences of opinion that people have. But there may be some truth in what these women are saying that there are non-communicating husbands. Let me mention a few reasons why this may be so. First of all, there is the passive, shy male. A child is often encouraged to be seen and not heard; he is dominated by overly strict parents, and so as an adult he does not carry on very much of a conversation. He is at a loss of words in which to express himself, and particularly when you start talking about feelings. Now, it is true that often we find that men are not quite as free to talk about their feelings as women do. But when you see a woman client or patient, they are more ready to talk, more free to converse about themselves. I think it is true that many of us as men are brought up with the idea that you just don't talk about your feelings because it sounds so neurotic to do this sort of thing, and so you keep them to yourself. It is for the same reason that you don't see a man cry very easily, but it is rather often that you see a woman cry.

If you are a wife of an uncommunicating indiviual, you may have to resign yourself to the fact that he just is not much of a talker. But I do think there is another side to it and I would like to bring that out in just a few moments. A second kind of person who is often very quiet is the strong silent type of husband. A girl is attracted to such a man because of the fact that his silence is an indication of strength. When she is courting, when they are having their courtship, this is looked upon as being something that indicates that he is a strong silent sort of person. Now this person may have considerable inner strength which he reveals at his work, and yet he does not talk when he comes home. At home he doesn't talk about things in which his wife might be interested. This is true because of the fact that the husband is often interested in his work and the things that happen, but women often are not too interested in what their husband tells about his work. They get a little tired of hearing about the men at the shop and the things that go on there, and they tend to turn them off. The thing is that a man will be more interested in dealing with things than with feelings, and he will feel very threatened if he is emotionally upset because he wants things to run smoothly. Wives of such men are prone to push him, or to test him, or to manipulate him in an effort to get some kind of emotional response, and the husband will react with an angry outburst, or a silent withdrawal, or will walk away quietly, or just not answer. A third type of husband that I have run across is the kind of person who is very limited in his conversation. He is capable of carrying on a conversation about many things that are outside of the home or that do not pertain to the realm of the woman. He likes to talk about how a car runs or how machinery is put together or whether a house is built well or not built well; the emphasis being of the matter of doing things in his own particular sphere of work and his own particular sphere of interest.

Now a typical wife wants to know her husband, not just in these areas because she soon gets tired of listening to that kind of thing. She would like him to be able to converse about the things that women usually talk about. And again, it is an uncomfortable situation. And then I think even more so and possibly this is the most common thing that you will find, is that the husband who is turned off. At one time, perhaps, during the courtship, there was a lot of communication. It is rather strange you find this while they are in this state of courtship or while they are going together, they can talk rather freely about everything; as soon as the marriage form is over they just quit talking, they have nothing to share with each other, nothing to say to each other. For many of them, this is due to the fact that the husband gets turned off by the conversation of his wife. There are compulsive talkers, and there are more compulsive women talkers than there are compulsive male talkers. Now you may not entirely agree with this but I think this would stand the test fairly well. Now if a wife is a compulsive talker the husband has no other form of defense but to tune her out and to turn her off. His wife observes that he talks easily with friends but he doesn't talk at home, he may feel unable to tell her honestly what the difficulty is but at the same time she is being turned off and this, of course, hurts. What can you do about this kind of situation? How can you deal with this strong silent type or the kind of husband who hasn't much to talk about, or the kind of husband who feels easily turned off. I feel that women have a tendency in this sense within the family to try to get their husband to talk about the things they want to talk about. They want to discuss feelings and he doesn't want to talk about feelings and they are going to push him into that direction, and with little success because he is a little afraid to talk about his feelings.

I think also that there is the danger that when women talk a great deal, that the husband just automatically sits back and listens and sorts out what he wants to hear and what he doesn't want to hear. He is always able to turn his hearing off when he doesn't want to listen. For that reason it becomes important that husbands and wives seek to find common interests, common goals, common things that they can discuss together. It doesn't always have to be the woman that selects the subject for conversation. If the husband feels more comfortable talking about his work and about things outside of the house why should he be forced into talking about the children and what the children should wear, or what happened in the neighborhood or the latest gossip in the community. These are not the kind of things that interest husbands as much as they will wives. I think it is good for women to try to help men to talk but to try to help them also by listening. What is wrong when there are pauses in the conversation? To me there is nothing wrong with this. In counseling sessions we often have rather long periods in which we may be silent, and a good deal could happen also in silence. But for some people if the conversation doesn't go on constantly, they don't feel that they are really discussing or that they are really talking.

Get down to points which you have in common. Then I feel also that husbands and wives must seek out activities in which they can share with each other; activities of the church, for example, activities of the Christian life, activities in the community or some recreational type of activity so that they have something in common that they can discuss and talk about. You must not just expect that a husband is going to fit into your particular mold of conversation, but it is important that you try to fit into his mold of conversation also. Conversation is a mutual affair. It means both listening and talking, and so work at this together. If you do have a silent husband, a man who is not very communicative, I think a wife should look at herself and find out why, and then work at it, because communication becomes an essential part of the home, particularly in the Christian home. If husbands and wives cannot talk together about just the ordinary things of life, surely they are not going to talk much about the things of the Spirit or the more intimate feelings of life. Get to know each other and you will be able to converse.

OUR THOUGHT FOR TODAY: It is strange how the trivial irritations of life cease to be irritating when you escape from yourself and begin to think in terms of others, in terms of the broader sphere of life, in terms of God.

The Political Parties in Canada

(2)

By J. HOFSTEE

The Progressive-Conservative Party

The Progressive - Conservative Party forms the official opposition in the Canadian Parliament. Under its leader Robert Stanfield it will attempt to wrest the majority from the Liberals in the election expected this year.

History

The Conservative Party, as it is more commonly known, began as a political group in 1854. That year there was an election in the Province of Ontario in which the government lost its majority. The Conservative leader, Sir Alan MacNab was called upon to form a government, but it was actually John A. Macdonald who did the work. The Conservatives did not have a majority either, so Macdonald had to carry out negotiations with the Liberal or Reform Party. The Liberals felt more at home with the Conservatives than with the more radical liberal group the Clear Grits, and the two factions formed a coalition government. In May 1856 John A. Macdonald became the official leader of the Liberal-Conservative government.

Macdonald was a man of sound and practical views, and did a great deal to bridge the gulf of misunderstanding between the French-speaking and English-speaking Canadians. He became friends with the French-Canadian leader Etienne Cartier and for a long time the two men worked together in the government.

One of the greatest works of the Cartier-Macdonald leadership was the birth of Canada with Confederation in 1867. Through some smart politics eight ministers from Canada visited a conference on union of the Maritime provinces, and from the discussions at Charlottetown in 1864 grew Confederation in 1867.

John A. Macdonald was the first Prime Minister of the New Dominion of Canada. He was the nation-builder, as Manitoba and British Columbia entered Confederation in 1870 and 1871. To entice British Columbia into Canada, the promise of a transcontinental railway, to be started in two years and to be completed in ten, was the bait.

Between 1867 and 1896 the Conservatives formed the government for 23 years, but since 1896 they have been in power fewer than 21 years. In the early years they were the party of the National Policy. They wanted to develop Canada as a nation through the promotion of Canadian industry, the building of the transcontinental railway and the settlement of the West. In the 1880's there was a great deal of alk about commercial union with the United States, with political union a distinct possibility. The Liberal party leaned towards union, while the Conservatives opposed it. The Conservatives were afraid that commercial union, or the free exchange of the two countries' goods, would lead to annexation of Canada by the U.S.A.

Macdonald died on July 6, 1891 with him died the power of the Conservatives. In 1896 they lost the election. Until 1887 the Conservatives had been the most popular party in Quebec, but due to the Riel affair and the influence of Laurier they lost that position. It is also noteworthy that since that time the Conservatives have not had a leader from one language group with a strong lieutenant from the other language group, such as had been the case with Macdonald and Cartier, and later Langevin. This lack of representation of both the major cultural groups in our country within the Conservative Party has been partly to blame for the lack of success in winning elections.

In 1911 the Conservatives were returned to power under Robert Borden. Until 1917 he formed a government of Conservatives and from 1917 to 1921 a Union government. Of course, these were the years of the First World War, with a lot of crises, including the conscription crisis in Quebec. The people of Quebec did not want to see their men sent to fight an 'English' war. In the election of 1917 the Conservative-Union government won only three seats in Quebec with sixty-two going to the Liberals. Here again we see the Conservatives losing in Quebec over an issue which was almost out of their control, but perhaps poorly handled. Borden retired in 1920 and Arthur Meighen succeeded him as Prime Minister. Fifteen months later the Conservatives lost the election.

The Conservatives won the election of 1930 and took over during the first years of the depression. This was not a happy time to be in power. R. B. Bennett, the Prime Minister, was a wealthy man who did not really understand the poor. He was dictatorial and did not delegate power. His policies to fight the effects of the depression were ineffective; he proposed social welfare measures but could not get them past the Supreme Court. Once again, the Conservatives were in power in difficult times, and predictably they were defeated in 1935.

Not until 1957 did the Conservatives regain power under John Diefenbaker, with a minority government. In the election of March 1958 the Conservatives were returned with 208 out of the 265 seats, a majority such as no party had had in Canada. The Diefenbaker government made a very promising start and introduced much good legislation. However, after the first few years it seemed to bog down and ran into problems. Economic troubles were very much in the foreground and just before the election of 1962 the government was forced to devalue the Canadian dollar and to put surcharges on imports. This was pounced upon by the opposition parties as a sign of mismanagement and the people of Canada seemed to believe this. While the Conservatives were returned as the largest party in Parliament, they no longer had a majority.

Between the elections of 1962 and 1963 the Conservative party and government began to fall apart. There was widespread dissatisfaction with the leader, John Diefenbaker, and the government's policies. Three cabinet ministers resigned during the campaign and this did not help. On April 8, 1963 the Conservatives were beaten by the Liberals.

The last part of the history of the Conservative Party deals with the dumping of Diefenbaker and the election of Robert Stanfield as leader. After the 1963 election dissatisfaction with Diefenbaker as leader grew and those who wanted him removed finally were able to call a party conference where Diefenbaker's leadership could be confirmed or a new leader chosen. Only at the last minute did Diefenbaker withdraw as a leadership candidate and then Stanfield was chosen. The anti-Diefenbaker campaign left the party widely split and Stanfield had to work hard to heal the split.

Philosophy and Principles

The principles and philosophy of the Conservative Party are well described by W. L. Morton in "Canadian Conservatism Now" which was published in 1959. He describes as the first principle the respect for authority, especially as the expression of law and order. The next principle is a respect for tradition, for that which is handed down from experience. Authority and tradition are the cornerstones of conservative belief, and they rise from the belief about the nature of man that man is by nature imperfect and may be made perfect only through redemption and grace. That is the belief in original sin, the belief of human fallibility. This is in direct contrast with the liberal belief that man is perfectible, given the right conditions.

According to Morton, Canadian conservatism took its form in the struggle for responsible government. From this struggle emerged the Liberal Conservatism of John A. Macdonald. Since that time the essential character of Canadian conservatism has not changed. It has remained traditional and constitutional, progressive and pragmatic.

Conservatism denies that all men are equal, but there can be justice for all. Merit must be recognized, duties come before rights, and rights are trusts to be discharged.

Even though this may be the basis of conservatism, what does the Progressive - Conservative Party do with these principles? Once again, the Conservatives themselves admit that theirs is a broadly based party. There is room for all kinds of diversity of opinion and outlook among its members. In some aspects the party has been very progressive, and it supports many social welfare measures.

Program and Politics

A party which is in opposition must work very hard to develop a program which it can present to the voters, and which it hopes will win it a lot of support. The Conservatives had a policy conference in 1969, and many policy proposals have been prepared since that time. There are more of them than I can review, but they deal with such topics as Economic Affairs, Society and the Individual, and Canadian Identity. At their policy conference in Ottawa last December, the delegates reviewed all these papers and had to vote on them to form a new National Policy. The daily newspapers reported widely on the conference. The Toronto Star of December 3, 1971 carried an extensive article on policy proposals. Some of these include an expression of a new approach to poverty and a commitment to full employment; consumer rights; survival of Canada as a nation, economically, culturally, and politically; and finally an emphasis on personal freedom.

When the election campaign starts in earnest we will undoubtedly hear a lot more about the policies of the Conservatives. We will do well to listen, but we must always remember to whom we are listening, or the bias of the reporters whose report we read.

The Conservative Leader

Robert L. Stanfield was elected as leader of the Conservatives in 1966. The party had been torn apart because of the leadership struggle and for a long time Stanfield was quiet, mending fences. Recently Stanfield has become more assertive in his manner and is unquestionably the leader. As Anthony Westell of the Toronto Star wrote: "He is no longer the new boy seeking to prove his credentials to a patronizing party, but a familiar figure ....The years have given Stanfield new poise in public. He is relaxed, often witty, a less inarticulate speaker..."

Stanfield is leading the Conservatives to the left-centre in politics, where the Liberals and New Democrats are already. There will be little difference between the actual policies of the parties. The election will be on the leaders: Stanfield against Trudeau. Is Stanfield a match for Trudeau? If we see Trudeau as the flamboyant image, the myth, we can place Stanfield over against him as a down-to-earth man. But in difficult times this is perhaps what we need. It will be up to Stanfield and the Conservatives to convince the Canadian people that he is the man to lead us in the years to come.

Should we vote Conservative?

The basic philosophy and principles of conservatism are in agreement with our basic philosophy as calvinistic Christians. On the other hand, we must not forget that although these are the principles, the party must be very broad-based and appeal to Canadians of all types. As a result the principles are pushed into the background, and Conservative becomes just another label. This takes away any importance the principles might have. In a later article I hope to discuss some of the factors to consider when we decide for whom to vote.

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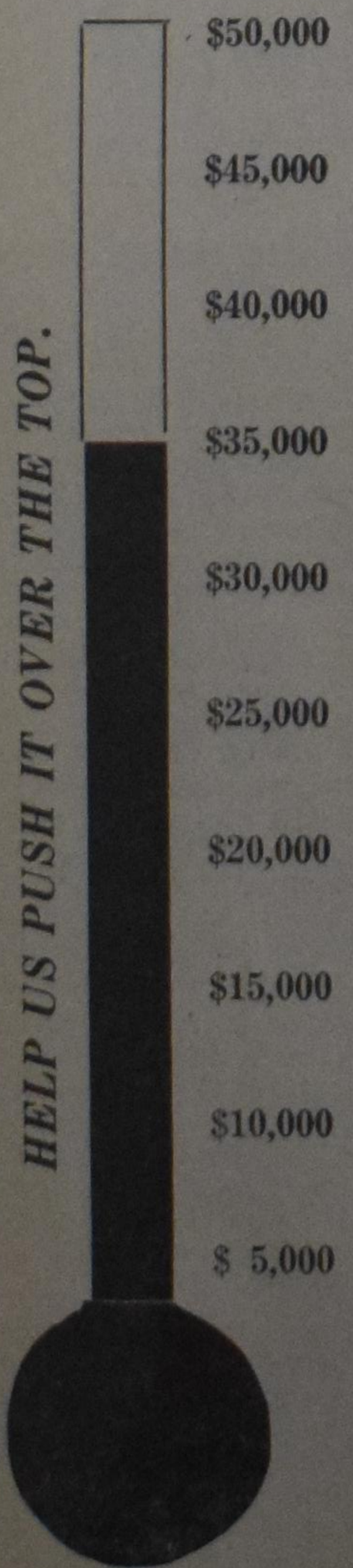

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Some Information Concerning

The Social Provisions for Elderly People

by the Federal Government of Canada

The Federal Government of Canada pays a monthly benefit, called an Old Age Security Pension, to *all* people who are over 65 years of age and who have resided in Canada for 10 years permanently or 40 years intermittently. *Canadian citizenship is not necessary!*

This pension does not come automatically, but has to be applied for. Application forms are available at all Post Offices in Canada. The amount paid at the moment is $960 per pensioner per year, that is $1920 per year if both husband and wife are over 65 and each one qualifies on behalf of residence.

In *addition* to this Old Age Security Pension the Federal Government pays a so called "Guaranteed Income Supplement" to a *single* pensioner whose yearly income is less than $1392, to a married couple, both pensioners, whose combined yearly income is less than $2448, and to a married couple, only one of them a pensioner, whose combined yearly income is less than $3744. Note: these amounts do *not* include the Old Age Security Pension itself! Note also, that the supplement is the greatest for pensioners with little own income, diminishing as income increases.

You can not get a guaranteed income supplement unless you already are an Old Age Security Pensioner. So, if you are 65 or over it is of the utmost importance to check if you qualify, and if you do: apply! Once again: Canadian citizenship is *not* necessary! After all, you paid taxes for many years, so you are exercising an acknowledged *legal* right and not asking for alms!

In connection with the Guaranteed Income Supplement attention is drawn to the fact that the Federal Government is *not* interested in the wealth (capital) you have accumulated, only in the net income (interest, rent, dividends, etc.) you are now making while dealing with that acquired capital. For example: If you own your house and rent rooms, you may deduct the expenses you made for gas, electricity, water, heat and reasonable upkeep.

In case you had to sell your home to obtain admission in a nursing home, or for any other reason, it could have happened that the buyer didn't pay cash, so you gave him the privilege of a mortgage to pay his debt back over an extended period. In that case the mortgage payments consist of *two* parts: the principal sum and the interest.

The Federal Government is only interested in the yearly *interest* you make on the mortgage, the payments on the principal sum are not considered as gain. It is here that most elderly people need outside professional help, for on a fixed mortgage the ratio of principal to interest changes from year to year and only an accountant or a bank-manager can perform these rather complex calculations, that are also dependent upon the interest rate charged.

* * *

And therefore: *attention all ministers, deacons and accountants!* Experience shows that there may still be elderly people who forget to apply, even though they are entitled.

Ministers and Deacons: Please make yourself thoroughly familiar with the rules and regulations of the federal old age security plans. Make sure the elderly people in your congregation know about it. It may alleviate the often hard existence and heavy burden of old age.

Congregational mathematicians: Please stand by! In some cases your professional help may be needed to split mortgage payments into principal and into interest and to provide itemized accounts for deductable expenses incurred to gain the income.

And to everybody else who happens to read this article: We wish you a safe voyage to the time that you too will reach the age of 65 — it may happen faster than you think!

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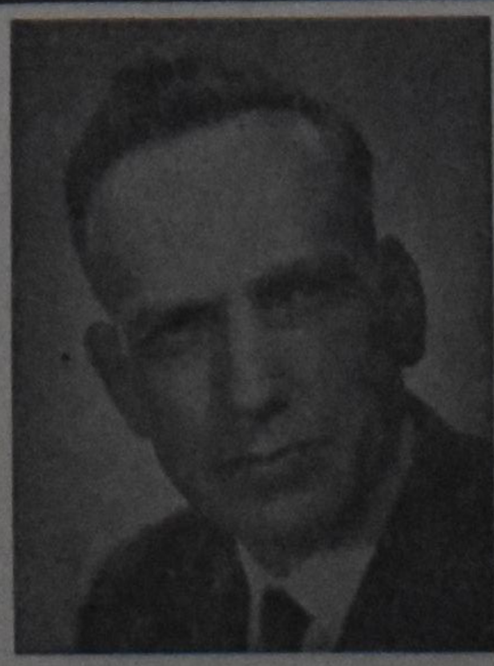
by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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GEOPOLITIEK

In ruime zin genomen betekent geopolitiek de samenhang tussen aardrijkskunde en politiek. Daarbij begint de onderzoeker niet met een bepaalde staat, maar met een bepaald gebied, en gaat na, hoe zich binnen dat gebied de politiek heeft bewogen. Hoe daar "het politiek beweeg" is geweest, om een door de familie Diepenhorst graag gebruikte term hier even in te voeren. Zo heeft lang geleden de Duitse geschiedkundige Herre een boek geschreven over de strijd om de macht in het Middellandsezeegebied. Waarbij hij er sterk de aandacht op vestigde, dat vooral gelet diende te worden op de Hellespont en de Bosporus en op Sicilië. Want dáár kruisen zich bepaalde lijnen. Het is, alsof daar breuklijnen zijn als die bij de geologie wijzen op de mogelijkheid van aardbevingen en vulkanische uitbarstingen. Een Engelsman heeft dat nader onderzocht voor Sicilië en hij kwam tot verrassende resultaten.

Rusland heeft in het verleden zijn expansie gezocht in verschillende richtingen. Naar de Oostzee: botsing met Zweden. Naar de Zwarte Zee en de Bosporus: conflict met Turkije. Naar de Gele Zee in het Verre Oosten: botsing met Japan.

Ditzelfde imperialistische Rusland heeft zich ook sterk uitgebreid aan de zuidkant van Siberië en aan de oostkant van de Kaspische Zee. Voor een deel een steppengebied en bewoond door vreemde volksstammen als de Kirgiezen. En als zuidelijke begrenzing de hoogste bergen der aarde, de keten van de Himalaya. Aan de andere kant van die bergen ligt het geweldige subcontinent, dat eenmaal door Engeland tot een keizerrijk werd gemaakt met de Engelse koning als keizer. Het is het werk van de staatsman Disraëli, en koningin Victoria was er zeer mee ingenomen.

Dat keizerschap van Indië had vooral symbolische en propagandistische betekenis. Het moest een tegenwicht vormen tegen de macht van de "Witte Tsaar", de Russische keizer, die in Afghanistan en aan de Indus haast gezien werd als een legendarische figuur. Wie in het laatst van de vorige eeuw en in het begin van deze eeuw al over geopolitiek sprak, die toonde de kaart van Azië met de twee grote machten: Rusland en Engeland. Engeland beheerste toen alle kusten van de Indische Oceaan van Kaapstad tot Perth, met de Rode Zee daarbij inbegrepen.

Maar Engeland is volkomen uit de Indische Oceaan verdreven en Rusland strekt zijn machtige arm nu uit ten zuiden van de Himalaya. Als Bangla Desj een onafhankelijke staat wordt, dan wordt het een satelliet van Rusland. Het is een vreselijk verarmd land, geteisterd en uitgehongerd, en het kan door India, dat zelf straatarm is, niet worden geholpen. En het wil alleen hulp van Rusland. De voorlopige regering heeft nu al bekend gemaakt, dat zij zich anti-Amerikaans en anti-Chinees zal opstellen. De Amerikanen zullen wel zo gek zijn, desondanks met enige miljoenen dollars te komen opdagen en de machthebbers van Bangla Desj zullen, zonder te bedanken, zeggen: leg daar maar neer.

Maar Rusland zal zich nestelen aan de Indische Oceaan, op een wijze, die het tot voor kort nauwelijks kon dromen. . . .

En Rusland is nog net zo imperialistisch als in de tijd van de Witte Tsaar.

Uit: Fries Dagblad.

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

(30)

Een geregelde bezoeker, die hen geen enkele zaterdagmiddag overslaat, is de dorpskleermaker, La Bruyère, die zijn vreemde naam ongetwijfeld te danken heeft aan een hugenoots voorgeslacht. In de volksmond is die naam verbasterd tot het veel eenvoudiger Lebreure, waar men hem mee aanspreekt. Maar als men het over hem heeft, wordt hij meestal heel onkomplimenteus Lappedief genoemd. Hoewel men daar verder niets mee bedoelt, berust die naam toch op het praatje dat hij zijn kleermakersgoed soms te krap knipt om daar op te bezuinigen.

Die wekelijkse bezoeken, meestal tussen twaalf en een uur, betekenen echter niet dat hij ledere keer wat aflevert of een nieuwe bestelling in ontvangst komt nemen. Wat hij wel in ontvangst komt nemen is een gulden, die Moeder wekelijks afbetaalt op de rekening die ze in het laatje van het kammenet bewaart, en die Lebreure ingediend heeft voor kleren die al geruime tijd dienst gedaan hebben, hetzij werkbroeken of een zondags pak voor de grote jongens.

La Bruyère is erg hardhorend en praat zelf dientengevolge op luide toon die den helen uze vult. Hij behoort tot dezelfde kerk als zijn, en praat graag over kerkelijke en politieke zaken. Daarmee ergert hij Vader, omdat het allemaal maar over uitwendige dingen gaat, en de man alle geestelijke gesprekken vermijdt. Vader is in de regel nog thuis als hij komt, en staat zich dan meestal net te scheren voor het kleine spiegeltje naast het raam. Maar La Bruyère heeft er helemaal geen erg in dat hij Vader ergert. Dat zal wel komen door zijn gedeeltelijke isolatie vanwege zijn doofheid, en dus rammelt hij onverdroten voort.

Als Moeder hem zijn gulden toegeschoven heeft, en hij dat plichtsgetrouw op het lange stuk papier genoteerd heeft, zegt ze: Zou je es een broek voe Fransje kunnen maeken? Mesester, voegt ze er aan toe als ze de man zijn mond al open ziet doen om te vragen van welke stof.

Mie 'n liefje, zeker? vraagt hij op een toon die dat al als vastgesteld aangenomen heeft.

Niè, ie zou graag een galgbroeksje willen aen, dus dan mô-je mae 'n galgbroek voe z'n maeken.

Fransje, die dat gesprek met grote belangstelling gevolgd heeft, steekt zijn vuist in zijn mond om een kreet van vreugde te onderdrukken. Hij gaat nu inderdaad gauw een galgbroek krijgen! In zijn gedachten ziet hij zich reeds op dezelfde wijze uitgedost als Jan Blok. Dat is niet zo moeilijk, want de galgen heeft hij reeds. Die heeft Moeder een paar dagen geleden gekocht van een marskramer die angs de deuren komt venten. Die van hem zijn wel anders dan die van Jan, maar daarom niet minder mooi. Hij kan nauwelijks nog een hele week wachten om die aan de broek te bevestigen, die Lebreure voor hem gaat maken.

Ja, hij ziet zich reeds op dezelfde wijze uitgedost als Jan Blok. Maar daarbij begaat hij een grote fout, omdat hij een te letterlijke vergelijking maakt. En hij is er zich niet van bewust dat hem dit over een week bittere tranen zal kosten.

Lebreure krijgt zijn opgerolde centimeter voor de dag en gaat Fransje's maat nemen. Vader keert zijn met scheerzeep bedekt bezicht naar de kleermaker en roept: Zurgt er voe dà z'n broekspupen over z'n knieën kommen, oor! Vader heeft een verschrikkelijke hekel aan korte broeken en zou niets liever zien dan dat jongens lange broeken droegen. Maar omdat dat niet gebruikelijk is, kiest hij de middelweg, tot groot verdriet van Arjaan en Kees, die eveneens in twijfelaars rond moeten lopen. Het helpt hen al bitter weinig dat ze hun bretels zo kort mogelijk inhalen, want het weerbarstige kruis laat nu eenmaal niet toe dat de pijpen veel hoger komen. Trouwens, Moeder is er eveneens voor dat de knieën bedekt zijn, want dat beschermt de kousen, waar de jongens zo gemakkelijk gaten in vallen.

Fransje is er in het geheel niet voor dat La Bruyère hem tamelijk hardhandig omdraait, en zijn handen op plaatsen houdt die Fransjes schaamtegevoel wakker roepen. Maar als hij een galgbroek wil hebben, zal hij zich dit moeten laten wegvallen.

De kleermaker schrijft met een potloodstompje enige getallen op een stukje groezelig papier en verzekert Fransje op luide toon dat hij de volgende weke diens mooie nieuwe galgbroek klaar zal hebben.

Die is voe m'n verjaerdag, vertrouwt Fransje hem toe. Hij zegt dit echter niet uit een behoefte om vertrouwelijk tegen de man te zijn, maar bij wijze van opluchting dat dat gefriemel met die centimeter voorbij is.

Nu Fransje's verjaardag dichterbij begint te komen, begint hij er ook meer belangstelling voor te tonen. Hij kan thans de dagen op zijn vingers aftellen, en dat brengt dit heuglijk feit binnen het bereik van zijn voorstellingsvermogen. Niet dat hij enige verwachtingen koestert nog meer geschenken te zullen ontvangen. Hij acht zich al grotelijks bevoorrecht dat hij galgen gekregen heeft en een galgbroek gaat krijgen. Maar de gedachte aan zijn verjaardag doet hem stilstaan bij het begrip "tijd". Hij is nu nog drie jaar, maar binnenkort zal hij er vier zijn. Maar voor hij er drie was, was hij er twee, en daarvoor een, en daarvoor . . . geeneen! Maar waar was hij dan voor die tijd? Daar moet hij Moeder naar vragen.

Poete, wae was ik voe a'k een klein kindje was?

Toen was je nergens, antwoordt Moeder. Dat kan Fransje zich echter niet voorstellen. Voor zijn besef is hij er altijd geweest, en hij moet toch ergens vandaan gekomen zijn.

Wae bin'k dan vandaen ekommen? dringt hij aan. Moeder heeft vroeger al vaker zulke vragen moeten beantwoorden, dus zegt ze zonder aarzelen: Den Ière ei je an oans egeven.

Is den Ière dan ier bie oans in den uze ewist, en eit 'N mien toen an joen egeven? Ei-jie den Ière dan toen ezien en wat zeien Ie tegenje?

Moeder is op al die vragen niet bedacht en vraagt zich af hoe ze uit gevaarlijk water kan blijven zonder de waarheid geweld aan te doen. Ze antwoordt dat de Here niet zelf komt om een kindje te brengen, maar dat Hij daar vaak de dokter voor gebruikt om het voor Hem te doen. En al zou Hij in huis komen, dan zouden ze Hem toch nog niet kunnen zien, want de Here heeft geen lichaam net als de mensen. En praten doet de Here ook niet zoals zij praten. Hij spreekt tot hen in de bijbel, en soms zachtjes in hun hart. Maar dan kun je geen stem horen net als de stem van mensen.

Die hele uitleg baat Fransje echter niets. Heeft de dokter dan een heleboel kindjes in voorraad, en hoe weet hij waar hij er een moet brengen als de Here geen stem heeft net zoals zij? Trouwens, dat heeft nog steeds het vraagstuk niet opgelost waar die kindjes bij de dokter vandaan komen. Maakt God die in de hemel, en laat Hij misschien de engelen die bij de dokter brengen? Waarom verkeert de dokter in zulk een bevoorrechte positie, dat hij zo maar met de geestelijke machten omgang heeft, iets dat alle andere schepselen ontzegd is? En als God de kindjes in de hemel maakt, dan is hij, Fransje, daar als eens geweest. Maar hij herinnert er zich niets van.

De ene vraag stapelt zich op de andere, en hulpbehoevend, haast smekend, ziet hij zijn moeder aan. Hij kan al die vragen niet eens onder woorden brengen, maar de weinige die hij stamelend en met grote inspanning formuleert, bewijzen Moeder maar al te duidelijk en overtuigend dat ze hem niet van het juiste antwoord gediend heeft.

Het is waar, ze heeft ongeveer datzelfde antwoord al eerder gegeven toen de andere kindren nog klein waren, en toen bleek dat in de regel voldoende en afdoende te zijn. En als die guust later, bij het groter worden, met geen vragen op dit gebied meer tot haar kwamen, dan was het duidelijk dat zij hun verdere inlichtingen elders opgedaan hadden. Het beste zou natuurlijk zijn dat al die dingen onbevangen en eerlijk met kinderen besproken konden worden, maar daar voelt zij zich niet bekwaam toe. Trouwens, dit kind is er in elk geval nog veel te jong voor. Daarom zegt ze thans wat ze meteen had moeten zeggen:

Nie, Fransje, den Ière maekt de kleine kindjes nie in den emel, en Ie briengt ze ok nie bie den dokter. Ie geeft ze regelrecht an de moeders. Mae oe at 'N dat doet, en oe a dat gaet, dat kan'k je noe nie vertellen. Dae bi-je nog te kleine voe en dat ku-je noe nog nie begriepen.

Fransje voelt aan dat hij hier tegenover een groot mysterie staat. Een groot respekt en een diepe eerbied binnen in hem slaan alle verdere vragen neer. Hij is blij dat Moeder dit gezegd heeft, mant hij gevoelt onbewust dat zijn verstand daar toch niet bij zou kunnen. Hij wil alleen nog weten of Wantje al die dinsgen al weet, maar Moeder kan hem naar waarheid geruststellen. Ook Wantje weet daar nog niets van. Esh Kees en Arjaan dan, vraagt hij nog.

Die a'k et ok nog noait verteld, ontwijkt Moeder.

Dan vraagt hij of ze hem nog eens vertellen wil van toen hij nog een heel klein kindje was. Moeder treedt in allerlei bijzonderheden uit zijn babytijd, die hem ten zeerste vermaken. Het is net of al die dingen iemand anders betreffen, een klein wezen dat hij buiten zichzelf kan beschouwen, terwijl er op de achtergrond van zijn denken toch het plezierige weten is dat Moeder het over hem heeft.

De laatste week voor zijn verjaardag gaat zijn gewone gang. 's Morgens zegt hij wel tegen Moeder: Nog zovee nachtjes, terwijl hij elke keer een vinger minder opsteekt, maar dat is meer het gevolg van een routine die hij zich gezet heeft dan van wezenlijk ongeduld. Tevens is er het blijde besef dat de galgbroek steeds dichter naar hem toekomt. Maar hij heeft zich al zo vaak het ogenblik voorgesteld dat hij hem aantrekt, dat het hem soms toeschijnt of hij er al in rondloopt.

Eindelijk breekt de langverbeide morgen aan, de morgen van zaterdag de eenendertigste januari. Maar in plaats van vroeg op te zijn, slaapt hij die ochtend zo lang dat Wantje haar ongeduld niet meer kan bedwingen. Ze sluipt de ladder op en loopt op zijn ledikantje toe. Ze steekt haar hoofd onder de kap en roept: Fransje, wor toch es wakker. Jie verjaer ommes vandaege!

Fransje opent zijn slaperige ogen en tuurt in Wantje's gezicht. Hij heeft niet verstaan en kijkt haar onbegrijpend aan. Dan herhaalt Wantje dat het zijn verjaardag is vandaag, en nu is Fransje ineens klaar wakker. Hij komt overeind en klimt uit bed. Maar dan stuurt hij Wantje naar beneden, omdat hij eerst iets doen moet waar hij geen bekijks bij duldt.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

OVERBEVOLKING

Er zijn mensen, die zich zeer bezorgd maken over de bevokingstoename op de wereld. Als zij de geboortecijfers vergelijken met de voedselvoorziening, dan slaat hen de schrik om het hart.

Dat is begrijpelijk. Als men niet anders dan koude cijfers in aanmerking neemt, dan is er inderdaad reden tot bezorgdheid, al kan men moelijk over het hoofd zien, dat de voedselvoorziening bij lange na nog niet haar volledig potentieel heeft bereikt. Er zijn gebieden die tot nu toe niets hebben opgeleverd, maar die binnen afzienbare tijd tot vruchtbaarheid gebracht kunnen worden. Denk bijvoorbeeld aan de water-aderen, die men onder de Sahara vermoedt. Bovendien is men druk bezig met het onderzoek van de zee om te zien in hoeverre de zee ons van voelsel kan voorzien. Misschien zal ons menu iets moeten veranderen, maar de mogelijkheid van meer voedsel is niet denkbeeldig.

Maar goed, de bevolkingstoename en de voedselvoorziening geeft zorgen. Er is een medisch doctor in Engeland, die meent, dat men die zorgen serieus moet nemen en daartegen krasse maatregelen moet treffen. De enige maatregel, die volgens deze doctor afdoende is, is de geboortebeperking. Als de mensen niet goedschiks willen, dan maar kwaadschiks, maar er moet iets gebeuren. Gedurende een één-daagse conferentie heeft deze doctor aan de Royal Society of Health de volgende vier keuzen voorgelegd:

— Internationaal overeengekomen vrijwillige geboortebeperking;

— Internationaal verplichte geboortebeperking. Onder dit plan mag in een huwelijk alleen een derde kind geboren worden met speciale vergunning. Zonder deze vergunning kunnen de ouders vervolgd worden op grond van verraad.

— Vrijwillige euthanasia (pijnloos doden), met de maximum leeftijd gaandeweg verminderend in verhouding tot de aanwezige hoeveelheid voedsel.

— Niets doen, geen maatregelen nemen, totdat de bevolking zo ondervoed wordt, dat een derde deel van de wereldbevolking zou sterven aan infectie of gedood zou worden door een wereldoorlog voor overleving.

Vermoedelijk heeft deze doctor er zelf niet zo veel vertrouwen in dat er internationaal zoiets tot stand kan worden gebracht, en daarom heeft hij de vierde keus toegevoegd als een soort defaitistische conclusie.

Wat moeten wij daar nu tegenover zetten? Afgezien van nieuwe gebieden voor voedselvoorziening schijnt de zaak inderdaad benauwend.

Onwetenschappelijk misschien maar wel kinderlijk gelovig zouden wij de belijdenis van de kerk willen beluisteren: "Wat verstaat ge onder de voorzieningheid Gods? De almachtige en alom-tegenwoordige kracht van God, waarbij Hij als bij Zijn hand, hemel en aarde EN ALLE SCHEPSELEN onderhoudt en regeert, dat . . . voedsel en drank . . . ja alle dingen niet bij geval maar van Zijn Vaderlijke hand ons toekomen."

Het klinkt bijna onaanvaardbaar, zeker onaanvaardbaar voor een medisch doctor die de bovengenoemde voorstellen doet. En zeker onaanvaardbaar als niet tevens de middelen zouden worden gesteund om nieuwe gebieden vruchtbaar te maken. En tevens onaanvaardbaar als wij niet alles zouden doen om het voedsel van de aarde eerlijk te verdelen, zodat niet een deel veel en veel te veel heeft en een ander deel van de mensheid gebrek lijdt.

Maar het is volledig aanvaardbaar voor hen die weten, dat God niet alleen Vader heet, maar ook Vader is. Dat Jezus Christus Zijn kerk bouwt door de geslachten en Zich daarbij bedient van ouders, die een grote verantwoordelijkheid dragen in de vorming van hun gezin maar die niettemin daarin toch mede-arbeiders Gods zijn mogen.

Er is een troost in het christelijk geloof, zelfs in het benauwende vraagstuk van overbevolking en voedselvoorziening.

D.F.

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SLAPELOZE NACHTEN

(II)

Misschien hebt u dat ook wel eens meegemaakt. Zo in het voorbijgaan hoor je een woord, dat je in geen tijden gehoord hebt; en even later hoor je precies datzelfde woord opnieuw.

Een paar dagen geleden zaten mijn vrouw en ik in onze car, en we hoorden voor de radio de naam St. Marie; een seconde later passeerden we een straat, en op het naambordje lazen we: St. Marie. We zeiden tegen elkaar: hoe is het mogelijk?

De vorige week schreef ik over het feit, dat ik in november iets las over een slapeloze nacht van prof. Berkouwer. Kort daarna las ik iets over een slapeloze nacht van een andere professor, nl. **prof. Van Niftrik**, en daar wil ik nu iets over schrijven.

Wie is prof. Van Niftrik? Voor zover hij een introductie behoeft (hij is een zeer bekend en bekwaam Hervormd theoloog) zou ik eraan kunnen herinneren, dat hij in jonger jaren bekendheid verwierf in Nederland als profeet van **Karl Barth**, voor wie hij een grote bewondering koesterde: in zijn boek **'Een beroerder Israels'** betaalde hij aan de grote Zwitserse theoloog de tol van zijn hulde.

Daarna schreef hij zijn **'Kleine Dogmatiek'**, een boek dat vrij klein was van formaat maar groot van inhoud: een zeer voortreffelijke dogmatiek, die verscheidene herdrukken beleefde, maar geschreven in sterk Barthiaanse geest. Het was dan ook geen wonder, dat ik omstreeks 1947 een brief kreeg van ds. G. Toornvliet, die me uitnodigde (mede namens prof. Berkouwer) om een hoofdstuk te schrijven voor een nieuwe Gereformeerde dogmatiek, omdat het boek van Van Niftrik a.h.w. riep om een Gereformeerd antwoord. Die dogmatiek is dan ook verschenen in 1949 onder de titel **'Het Dogma der Kerk'**; ik had het voorrecht daar een hoofdstuk in te schrijven over De Kerk.

Dat is allemaal lang geleden, en hoe zijn de bordjes nu verhangen!

Karl Barth is een door vele Gereformeerden zeer geëerd theoloog.

En prof. Van Niftrik verklaarde in en interview, gepubliceerd in het (zeer interessante en leiding-gevende) Nederlandse blad **Koers**, van 29 jan. 1972, dat hij beslist niet meer evenveel Barthiaan is als twintig jaar geleden. M.a.w. — de Gereformeerden zijn (goeddeels) meer links geworden; en Van Niftrik is meer rechts geworden.

Nu, in datzelfde interview sprak Van Niftrik **over een slapeloze nacht.** Letterlijk zei hij: "Je moet het lef hebben — ook al kost je dat slapeloze nachten (ik heb daar nog nooit zoveel last van gehad als de laatste tijd) — naar links en naar rechts te zeggen, wat je te zeggen hebt."

Dat interview in Koers met Van Niftrik had een bepaalde aanleiding. Die aanleiding was te vinden in het **Getuigenis**, dat door een aantal Hervormde leiders (waaronder ook Van Niftrik) in oktober 1971 werd gepubliceerd "Aan de Gemeente van Christus aan alle plaatsen Zijner heerschappij"; dat Getuigenis is gepubliceerd in Calvinist-Contact, daarom behoef ik er niet zo veel van te zeggen; als u het misschien niet gelezen hebt moet u het nog eens opzoeken; het is een prachtig stuk werk, het hart van het Evangelie is erin te vinden. De hoofdzaak van dat Getuigenis bestaat in de volgende 7 punten:

1. God lief te hebben **boven** alles en daaruit voortvloeiend de naaste als zichzelf.
2. Dat God de **goddeloze** rechtvaardigt, en dat dit aan de heiliging voorafgaat.
3. Dat er alleen vergeving geschiedt door het zoenoffer van Jezus Christus op Golgotha, en dat de Heilige Geest door middel van de prediking, langs de weg van wedergeboorte, geloof en bekering, dit in 't mensenleven tot een levende werkelijkheid maakt tegenover God en de medemens.
4. Dat de vleeswording, het kruis en de opstanding van Jezus Christus de onwrikbare objectieve elementen van het Christelijk geloof zijn. Het kruis is geen aanklacht tegen God, maar tegen de mens! Het kruis is ook niet een symbool van menselijk leed, maar het altaar voor het verzoeningsoffer.
5. Niet de mens in zijn activiteiten brengt Christus tot opstanding, maar een goddelijke heilsdaad. Het heil komt eenzijdig van God en de mens kan nooit verder komen dan mede-arbeider.
6. Het uiteindelijk heil wordt niet bereikt door revolutie en evenmin door evolutie. Het moet komen door het heilshandelen van God Zelf.
7. Het Christelijk geloof is voor alles een persoonlijke zaak, waarbij de zonde allereerst een persoonlijke aangelegenheid is, en eerst daarna een collectieve. De zonde moet niet allereerst gezocht worden in de politieke en maatschappelijke structuren. De mens moet PERSOONLIJK door Christus gegrepen, vernieuwd en veranderd worden.

Dit Getuigenis (mede ondertekend o.a. door de Hervormde theologen Van Itterzon, Aalders, H. Jonker en J. van der Graaf) sprak **van het hart van het Evangelie** in een tijd, waarin het gewoonte en mode werd om te getuigen **van het hart van de mens**; het wees op **de rechtvardiging door het geloof alleen** in een tijd, waarin het gewoonte en mode werd om te wijzen op **de rechten van de mens** en de revolutionaire daden van de mens; daarom werd dit Getuigenis tot een teken dat **weersproken** werd. Gelukkig! het werd niet alleen weersproken; het was duizenden en duizenden mensen uit het hart gegrepen; en dat in die mate, dat mevrouw Van Ruler (de weduwe van de ontslapen prof. Van Ruler, die met hart en ziel achter dit getuigenis stond), die als secretaresse van deze zaak fungeert, ongeveer tussen 40.000 en 50.000 brieven van instemming ontving. U moet zich dat even voorstellen: Hollanders, vooral in deze tijd, klimmen niet zo snel in hun pen om hun mening te zeggen over rechtstreeks theologische onderwerpen; en nu deze regen (ik mag wel zeggen: zegen) van tienduizenden brieven: hier mag worden gezongen: het regent, het zegent.

Maar de theologen van de vernieuwing, van de revolutionaire daad, van het gebroken geweertje, van de protestdemonstraties tegen al wat op de hele wereld hen niet aanstaat, hebben hun gal gespuwd tegen dit Getuigenis.

Als u denkt dat ik overdrijf moet u eens lezen wat een man als dr. Buskes (sinds de intrekking van de leerbesluiten van Assen in Gereformeerde kring op de handen gedragen) over dit Getuigenis meende te moeten schrijven. In het blad **Hervormd Nederland** schreef hij het volgende: "De samenvatting van de inzichten die het Getuigenis bestrijdt is zo'n waardeloos ratjetoe, zo'n geestelijk geleuter, dat ik er zelfs geen geloof in ontdekken kan, en waar geen geloof is kan van geen geloofscrisis sprake zijn."

Waarop prof. Van Niftrik in hetzelfde blad aldus reageerde: "Ik kan dr. Buskes by dezen, mede namens mijn bentgenoten, de verzekering geven, dat wij er niet over peinzen het gesprek voort te zetten dat zó begint. Men discussieert niet serieus met leuteraars. Als dr. Buskes zich de vrijheid neemt ons tot leuteraars te verklaren, dan neem ik de vrijheid hem te verzekeren, dat wij op voortzetting van zulk een gesprek niet de minste prijs stellen."

De spaanders vlogen er dus wel af!

In het door mij gememoreerde interview in Koers werd aan prof. Van Niftrik de vraag gesteld: "Waren er ook onfatsoenlijke reacties op het Getuigenis?"

Zijn antwoord was: "Een leidende figuur in de Hervormde Kerk reageerde letterlijk: "Het Getuigenis is maar wat opgeklopt schuim waaraan de gemeenteleden zich te barsten zullen vreten'."

Een volgende vraag was: "Dr. Buskes meende, dat de opstellers van het Geutigenis alleen maar wat stukken leer rondstrooiden . . . ?"

Van Niftrik antwoordde: "Hij zei er nog bij dat die stukken leer niet meer ter zake doen. Ook anderen ergerden zich aan de taal van het Getuigenis. Catechismustaal noemden sommigen het smalend. Voor mij is dat geen belediging. Ik zal de Catechismus niet verabsoluteren maar ik heb hem wel hoog staan."

Op de concrete vraag waar het nu eigenlijk over ging, antwoordde Van Niftrik onder meer: "Ze hebben ons voortdurend gevraagd: noem man en paard. Als we dat gedaan hadden, had men ons prompt beschuldigd van ketterjagerij. Nu hebben we geen namen genoemd en nu is het ook niet goed. Ze hebben altijd wat te zeggen. Wat wij geschreven hebben zat in de lucht. Wij hebben een algemeen theologisch gedachtenklimaat trachten te schilderen, waaraan velen onbewust deel hebben. Soms dachten we daarbij aan Sölle, Fiolet, Kuitert, Sperna Weiland."

Prof. Van Niftrik, eens de verdediger van de toenmaals zo bekende doorbraak (velen zullen zich nog herinneren zijn: **Hardegarijp, een teken!**) verdedigt nu de centrale waarheden te vinden in de Heidelbergse Catechismus. Zijn eigen leerlingen nemen het hem kwalijk en het kost hem slapeloze nachten. Wat mij betreft, ik wens hem van harte toe 'de slaap des rechtvaardigen'.

Louis Praamsma.

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PASTORAL PONDERINGS

THE BIBLE AS A WHOLE

CARL E. ARMERDING AND W. WARD GASQUE

Nineteen seventy-one might well be called the year of evangelical translations of the Bible. There is really no such thing as an evangelical Bible translation, of course, but there are translations made by evangelicals. Four of these appeared in final form last year.

The *New American Standard Bible* is an anonymous team effort sponsored by the Lockman Foundation, which has also permitted editions by Creation House and Gospel Light. It is intended to replace the American Standard Version of 1901, and like that version it is primarily a study Bible; it will function as an effective "pony" for the student who wants to have an exact rendering of the standard Hebrew or Greek text before him. Whether it is really an improvement over its predecessor has already been questioned in this journal (see the extensive review of all four translations by R. G. Bratcher, October 8, 1971, p. 16 ff.), and we add our own hesitation in this regard. However, despite its obvious limitations and idiosyncrasies, the NASB seems destined to a useful life, particularly among students in Bible schools and evangelical seminaries.

Zondervan introduced the *Modern Language Bible* as the new title for its Berkeley translation. It is a revision of what was originally a translation of the New Testament by one man and of the Old Testament by many. Berkeley always had a bad press, partly because of typographical errors in the original edition, and the new edition is fighting to overcome this difficulty. The MLB is probably the best translation yet to appear for those who want a standard Bible for pulpit reading and are unsatisfied with the RSV. It is heartening that the Gideons, who have up to now stuck to the King James, have approved distribution of the MLB for schools and hotels. MLB does not entirely avoid a fault common to many translations by evangelicals: the tendency to confuse translation with commentary by altering the text to improve, in the translators' judgment, biblical harmony. Still, the MLB is a fine addition to our available translations, and we wish for it a wide distribution.

Probably no translation in history, with the possible exception of the RSV, has had the kind of publicity barrage in support of it that has accompanied Kenneth Taylor's complete *Living Bible* (Tyndale House and Doubleday). By now Taylor's popular paraphrases need no introduction, and one can express nothing but thanksgiving for the effectiveness with which this author's prose has communicated the Word of God to contemporary North Americans. Nevertheless, a clear word of caution must be sounded, for there is a tendency for the average Christian to make of the LB what it was never intended to be, a Bible for pulpit and study. Not only does the LB sometimes depart from the Greek and Hebrew original (Brachter cites several examples), but the translation is based on the American Standard Vervision (1901) rather than on the best Hebrew and Greek texts. On top of this, the reader has to be aware of a theological viewpoint that occasionally interferes with a clear representation of the original, making the LB less than the ideal Bible for general use or doctrinal discussion.

The NASB, the MLB, and the LB have much to commend them. When we reach the fourth new translation, Jay Green's *King James II Version* (Associated Publishers and Authors), it is difficult to find any particular in which this version is an improvement over what it was designed to replace. Most of the criticisms that have been brought against each of the three translations already mentioned (except for the charge of paraphrasing) apply equally to Green's work. Add to that an approach to textual matters that assumes for Erasmus a degree of accuracy impossible under the circumstances and top it off with a publicity campaign designed to discredit the work of a vast army of faithful translators and textual scholars since the seventeenth century (including evangelicals who have worked on the translations already reviewed) and you have KJII in a nutshell. Without its own distribution agency (Religious Book Discount House), KJII would undoubtedly have not become well enough known to merit inclusion in an article such as this. Of course, it is the Word of God and as such can accomplish his purposes with those who choose to use it.

Another recent translation is worthy of mention. In 1970 the NEB commanded the bulk of Protestant attention, but it was also the year in which a major Roman Catholic effort was brought to completion with the publication — in varying formats by many publishers — of *The New American Bible*, produced by members of the Catholic Biblical Association of America. Special significance must be attached to the fact that this translation is based entirely on Hebrew, Aramaic, and Greek texts (with the exception of the Psalms), with only a passing mention given in the introduction to the Latin Vulgate of Jerome, the traditional standard Bible of the Roman church. As recently as 1950, when the Confraternity (the name for NAB's predecessors) New Testament was issued, the preface unequivocably stated: "In no case, however, has the Latin text been set aside in favor of the Greek."

Carl E. Armerding teaches Old Testament and W. Ward Gasque New Testament at Regent College, a graduate school that is located in Vancouver, British Columbia.

PULPIT & PEW

A PAGE ON CHURCH LIFE

REV. F. GUILLAUME
101 FAIRVIEW DRIVE
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PRESS PARADE

The "Weekend Magazine" of Jan. 1 carried a fine article on "Youth returns to Jesus", written by Peter Tasler. I think a limited quote from it in our page is well in order.

"Most of the Jesus People have previously been involved in some form of organized religion. They come from synagogues, churches and temples, disillusioned by what they call "dead" houses of worship.

Richard Howard, 21, of Rodney, Ont., one of the founders of the Christian newspaper Marana-tha (in Toronto) has had an extensive Christian background. His parents saw that he attended church every Sunday and later sent him to a private Christian school.

"I was fed up with the hypocrisy," he says. "I always knew that Christianity was for me, but I became very tied up inside trying to be a good Christian. By the time I left home, I was in complete confusion as to what to do with my life. I realized that instead of trying to help myself, I should help others. I switched from engineering to psychology, intending to go into social work. At this point I was very much into the anti-establishment/peace thing because I had a strong desire to make the world better. I couldn't see how Christianity fit in with all of these new passions of mine. Then it came to me. In the 11th chapter of the Gospel according to Luke, Jesus said: 'He who is not helping My cause is hurting Me.'

"I began to realize what God expects of His children. I was actually against Jesus and had been living an incomplete Christian life. It wasn't until I decided to sell out to Jesus 100 per cent that He touched me with His spirit and gave me the peace that I was looking for. Praise Jesus!"

And yet the Jesus People are not composed entirely of breakaways from the hippie subculture.

Peter, of the House of Emmaus, at 26, was president of his own company, driving an $8,500 car, drawing a handsome salary, and well on his way to financial success.

"I was looking for greener pastures," he says. "I wasn't doing what I was supposed to be doing. At home I was one person, at the office I was another, and to my friends, someone else. When I invited Jesus into my heart, I found what I was looking for. He even healed me of an incurable spinal disease which would have put me in a wheelchair in a short time. I have no company now, no fancy car or salary, but I'm happy. Thank you, Jesus."

The primary reason why the Jesus movement has spread so quickly within the past year is the approach used. Russell Griggs, official director for the western Canada movement, in a recent newspaper interview said: "Although the method of approaching passersby suggesting they take a second look at the teachings of Jesus is liable to turn a lot of people off, it has proven successful. More than 50 per cent of our members," he said, "came to us because of this street approach."

The number of Jesus People across Canada is estimated between 30,000 and 50,000 with more and more youth converting every day.

•

"Christianity Today" is an honest paper, not afraid to prove that church leaders are just as well sinners as everyone else:

BAPTIST SQUABBLE

Dr. Charles Stanley, pastor of Georgia's largest church, the 5,000-member First Baptist Church of Atlanta, is suffering from a sore jaw — and the church is suffering from a split.

Last October Stanley, former associate pastor, was named pastor by congregational vote over the objections of both the deacons and the pulpit committee. Last month thirty-six of the sixty active deacons resigned, citing Stanley's "inordinate passion for political power." The deacons claimed in a prayer meeting a week before their resignation that the pastor "bypassed the board of deacons and the administration, finance, personnel and education committees" in making appointments. At this same prayer meeting, one of the debaters slugged Stanley in the jaw.

Stanley insists that before he became pastor the church was "a country club." He says he wants to change its direction to evangelism. But, Stanley concluded, "some people don't like that approach."

•

REALLY RADICAL

You reported controversies about the Christian Labour Association of Canada and two related agencies (the Association for the Advancement of Christian Scholarship and the Institute for Christian Studies) (News, "Radical Departure," Jan. 7). A minister believes the organizations are "radical" and "want to change the world before men's hearts" while a labor-union president charges the CLAC is a "right-wing reactionary association"! Are they "radical" or "reactionary"? Are they liberal or conservative, left or right?

It seems that the CLAC et al. cannot be put into any of the neat contemporary categories. And they don't wish to be. All three organizations confess the need for men to come to repentance in Christ, and rely on the infallible Scriptures for their authority. Their uniqueness stems mainly from their application of the Gospel to public as well as private areas of life. When Christians begin taking distinctively Christian stands on economic, political, or theoretical points, they are indeed radical Christians — in the sense of trying to be Christian at the **root (Latin radix)** of every endeavor.

Toronto, Ont. Ted Wilcox

(From: Christianity Today.)

POINTED PRINT

A beautiful poem was found in the bulletin of the Barrhead - Westlock, Alta. C.R.C.:

BUT GOD

I know not, but God knows;
O blessed rest from fear!
All my unfolding days
To Him are plain and clear,
Each anxious, puzzled "why"?
From doubt or dread that
grows,
Finds answer in this thought:
I know not, but He knows.

I cannot, but God can;
Oh balm for all my care!
The burden that I drop
His hand will lift and bear.
Though eagle pinions tire,
I walk where once I ran,
This is my strength to know
I cannot, but He can.

I see not, but God sees;
Oh, all-sufficient Light!
My dark and hidden way
To Him is always bright.
My strained and peering eyes
May close in restful ease,
And I in peace may sleep;
I see not, but He sees. AJF

By all means, you should read this simple story found in the church bulletin of Grimsby, Ont.:

JESUS WANTS A NICKEL

It was in 1968 in a hotel room in Amsterdam that Uncle Lou, an 80-year-old lonely man, opened his wallet to show me a frayed, faded snapshot of his daughter Peggy, taken in 1928 when she was 6 (she died in 1929 of spinal meningitis). His only other daughter was an incubator baby and died soon after birth.

I will let Uncle Lou tell his story in his own words — I can quote them accurately from memory.

"I wish she had lived so I would have someone to care for now and someone to care for me. (There were a few tears — unusual for a man who had hidden his true feelings for years.) I remember the Sunday morning when we could not find Peggy. She had gone to Sunday School with some children in the neighbourhood. Every Sunday morning after that she would come to me saying: 'Jesus wants a nickel'."

Peggy's naive comment lacks theological sophistication (Jesus doesn't need that), but her sincere weekly request "Jesus wants a nickel" was a precious memory for a lonely old man. And Peggy spoke the truth on a six-year-old level because we know that Jesus needs hearts and lives as well as nickels, inasmuch as God wants it to be that way.

This incident also reveals the loneliness and sadness of an old man. I wonder if we are sufficiently concerned about the hurts of the lonely, particularly the lonely aged. We can become so engrossed in terms related to physical and mental symptoms such as senility, arteriosclerosis, confusion etc., that we do not hear the cry of the broken, lonely heart. The poignant plea of an old man, a former resident of Building 5, still haunts me — "Dominee, ik heb heimwee" (Pastor, I am homesick) spoken with tears while leaning on his nightstand which housed his Bible, old pipes and "Summertime" tobacco. I hope it will continue to haunt me so that I will always have an ear to hear and a heart to feel the hurt of the lonely while understanding the wisdom of the child — "Jesus wants a nickel."

I will be simple, plain, naive and direct in 1972, as 6-year-old Peggy Uitendall was in 1928 — and appropriate for every day — "JESUS WANTS YOU."

In this 'pastor's perspective" we may get a fine picture of a healthy Church. It was written in the bulletin of that very church: Second C.R.C. of Edmonton, Alta.

The Pastor's Perspective:

As the year is coming to its conclusion, our thoughts rather naturally turn to statistics. Our clerk has gathered together in graphical form, now displayed on the bulletin board, the number of members we have at each age. The result is revealing.

Second Church is a young church: 69% of our church members are 35 or under! 63% are 30 or younger, while 17% are over 50. Or to put it a little differently, we have a total of 600 members. 135 are children under 11 years of age. 102 are over 50 years of age. In the age bracket 0-5, we have 88 children. In the age bracket 60-75 we have 38 people.

We have at present 44 children who could be going to Sunday School. If we added the age of 6 to this group, there would be 59. If all our children under 3 were to be in the nursery, we would have a total of 46. To look at another facet of church life: We have a total of 147 young people between the ages of 16 and 25. What a challenge!

I have merely stated a few statistics. I want to make this point: Second Church faces an exciting future! Ours is not a dying church—it is a church filled with potential and talent. The question is, how do we most effectively make use of all these blessings—for God?

•

Be joyful with the joyful! This call I heard in an item found in the bulletin of Welland Junction C.R.C.:

From the "Faith, Prayer and Tract League" we received the following:

We simply stand amazed at God's doings! He has provided for all our needs, has opened new doors of opportunity, and has been pleased to use our efforts. Our growth has been phenomenal: another 4,500,000 increase in 1970 over 1969, and 1971 is setting still higher records so that over thirty million tracts will be sent out. We have over 25 workers on our staff here (Grand Rapids, Mich.), and it is just impossible to get more into our rented exgrocery store. So the board has decided to build a simple cinder block building during 1972. But to keep the correct goals for our existence, the board has budgeted a 40% increase in our foreign programmes in 1972. We will also celebrate our 50th anniversary in 1972. How God has justified the faith of a few men who felt in 1922 that Biblical leaflets distributed with faith and prayer would be effective. Rejoice with us! We appreciate the faithful support of our churches throughout the years. Continue to aid us in our ministry.

TRY IT! Nr. 61

Amos saw mine P-bell in an awsome vision.

Solution Nr. 60
Corinthians (CN historian).

Domesticate

This verb has to do with the Latin noun domus (home). It means: to cause to be at home or to accustom to home life. The second meaning is: to cause animals or plants to be no longer wild: to tame.

THE PUBLIC EYE

By KEITH KNIGHT

An in-depth look at Ontario's Public School System

(first of a series)

Education is one of the largest industries in Canada and this is particularly true in Ontario.

Over seven government departments at the provincial level are involved in the $1.5 billion business. There are two million students attending over 5,800 schools in Ontario with 85,000 teachers.

The struggle of Ontario's Christian schools to obtain government aid and the disheartening fact that almost half of our tax dollars go towards public education brings about the need for Christian citizens and ratepayers to examine the public school system.

This series of articles on Ontario's education will trace the development of the system from 1844, modern techniques in instruction, course content, programs for "special" children, adult education and the ideal student.

I. Growth

There is a general agreement among educators in Ontario that Egerton Ryerson was the creator of the Ontario educational system even though a number of schools and colleges of various kinds were operating when he was appointed Chief Superintendent in 1844.

These little, red schoolhouses had different names in those days. There were common, model, grammar and normal schools.

It was Ryerson who organized the basic system as it is known today with its central department, local school boards, separate schools, legislative grants and local taxes.

Ryerson was considered a political realist in his time. It was his task to sell the idea of "organizational education" to the public.

It took 20 years of constant effort to achieve this task but, by 1867, the year of Confederation, the job was essentially done. In the 10 years left as Chief Superintendent, he organized the secondary level of education.

The secondary schools, or grammar schools as they were called then, were in the hatching stages with towns and villages constantly begging for operating funds. The right of girls to attend these schools as regular students was not actually established until 1869.

The 1871 Act to Improve the Common and Grammar Schools of Ontario changed the educational picture completely. A clear distinction was made between the elementary and secondary systems and the name common schools was changed to "public school" and grammar schools to "high schools".

Ryerson's thoroughness in organizing the elementary panel in his 30 year reign leaves little else to be said about elementary schools between 1867 and 1972 as compared to the secondary school system.

But there is one other reason. The curriculum is basically the Three Rs, which change very little from decade to decade and the main problem is in creating proper learning conditions — good teachers and reasonable equipment.

By 1913, Ontario had a six year high school with Lower, Middle and Upper School, each two years in length. But in 1921, mainly to encourage students who were not planning to go to university to complete high school, Upper School was reduced to a single year.

This resulted in the five-year program which still exists.

What has been said so far may tend to give the impression that education in Ontario since the 1870's was purely academic. This was not so. Before the century was out, technical schools were created and commercial departments instituted in existing schools.

By 1904 household science, manual training, art and agriculture were listed as secondary school subjects and by 1907 a two-year credit course in agriculture was offered in rural secondary schools.

There were 16 vocational schools in the province by 1923 with an enrolment of 7,000.

One further development of secondary education between 1867 and 1967 was the heavy emphasis on provincial or departmental examinations as a means of raising standards. By 1926 the high school entrance examination was abolished. In that year, one could have written four government exams before completing secondary school but they were all thrown out by 1935. Five years later the senior matriculation examinations became obligatory again for all students.

Only within the past five years has the importance of government and school examinations dwindled to a point where they are becoming almost extinct in many schools.

School facilities have advanced a great deal, especially in the last half century. Today's five storey architectural masterpieces with student enrolments around the 1,000 mark are a far cry from that almost forgotten age of the little red schoolhouse.

II. Educational Structure

While education of a child actually begins in the home, it is in the classroom where he receives his academic learning. This slow process involves not only the teacher but the school, county school board and the provincial department of education.

North America, perhaps more than any other continent in the world, has become bogged down in organization — in a web of boards, study groups and associations. But after years of trimming and development, the educational world of Ontario, like in most other provinces, has become an excellent united force in "producing" education.

Only in the past few years has the emphasis of education been shifted from structured content to the student. This matter will be dealt with in a future article.

The actual business of providing the province's two million students with high-class education lies in the hands of thousands of educators at both provincial and county levels.

The provincial machine in Ontario, under the Minister of Education who was recently Bob Welch, employs over 3,000 "experts" in the field of education including administrators, professionals, teachers, technicians and counsellors.

With the creation of the department's regional offices and county-wide school boards, much of the power that the department once had has gone.

It is the purpose of the department, as it is with the regional offices and local school boards, to administer education which involves everything from transportation to hiring teachers and approving new courses.

County boards of education consist of a regular staff of a director of education and superintendents of finance, maintenance, program and plant along with a host of consultants, secretaries and area superintendents.

The actual school board is elected by the taxpayers, either for a two or three year term and these board members are called trustees. The trustees elect a board chairman yearly who presides over the meeting.

Depending on the size of the board and the number of the schools under its jurisdiction, the board meets in a regular public meeting every two or four weeks. The board, again, is broken down into advisory committees which deal with retarded schools, vocational schools, French-language schools were applicable, and salary negotiations.

Education in Ontario, therefore, as in all provinces in Canada, involves both the impartial policy-making of the department of education and the small committee concerned about Johnny's bloody nose. It means a course in religious instruction for a group of French-Canadian youngsters and a trip to Algonquin Park for a school's nature club.

(Next Week: a look at the aims of education)

New Fields for Foreign Missions

The sea is no dividing factor any more as it was in ages past. Oceans bring nations close to each other and advance communication because crews of more than 80 nations carry native flags in all directions. They make an immense sea their domain, a habitat half way infinity. Hundreds of thousands of men have their living-quarters here, work and suffer just as we on solid soil, but separated from their own by that same sea, which in our behalf they seek to eliminate. They live in a 'city', the borders whereof are untold miles long and wide, with high seas as plains, straits as streets and shallows as thresholds.

Shipping has been international long before a good ship (Jonah's) emerged in biblical history, with a multitude of languages spoken and a multiple of gods called upon. The sea of nations is a melting-pot, a Mare Liberum without discrimination as soon as the first three miles are passed.

The ocean itself can be a genuine mission-field, provided ports are used as gateways. Where in the world do we meet so many people of foreign extraction so easily and so often as in seaports along our coasts? More, ships are 'carriers' too and deliver across oceans. Tell seafaring men something worthwhile, in a few months you will be heard thousands of miles away. Be it good, be it evil, it is conveyed by ships to homelands.

Church-people react strangely when they hear about seafaring men. As long as Hindustani, Buddhists, Mohammedans, Japanese. Peruvians, Indonesians, etc. are in their own land, they are 'objects' of missionary outreach. Congregations are moved to contribute sacrificially in order that missionaries can be sent out to bring the gospel. But as soon as, for the sake of living, men of these countries 'go down to the sea in ships, doing business in great waters', interest in their soul's safety dwindles, giving in to a willful abandonment inversibly proportional to distance. Rescue - Missions now can take over and go care for them. Even the Salvation Army passes, with few exceptions, them by. This however speaks for them.

Stretches of 1500 miles, coastlands along our borders, harbor more than hundred ports with in all more than 2000 ships ... a day, 365 days a year. Multiplied with 30 (average crew) we envision 60,000 seafarers per day, of whom 45,000 are foreigners, who spend time in the shadow of churches but with no more contact with these than seeing their spires from a distance.

Why not think more about seaboards and gateways as Mission-fields by their own right and have missionaries stationed here too? Experienced, they are acquainted with languages, lands, habits, idiosyncrasies of people abroad. Countries in the Orient, closing doors to missionary enterprises, don't hinder subjects in entering and staying as seafarers in our porches. With missionaries along the coasts, high costs of travel are cut considerably, communication-lines are eliminated and seamen, entitled to part of the effort and money, donated for Foreign Missions, are no longer excluded. It is not right to deny them a share while the harvest is going on just because God made them go down to the sea in ships in order that over them as a bridge nations could have contact constantly. The price would be far too high.

The road to ships in ports is paved by Seamens-Institutes, etc. These can advise pilot endeavors and help pass shallows of hard-to-take barriers of security, language and suspicion. Mission-work as such however they cannot do, being multi-purpose Agencies and no preaching places or mission-posts. They mostly don't speak or distribute other languages than English. They 'evangelize', yes, but not primarily by preaching and tracts. They seek to bring a gospel of faith, love and concern for strangers in the gate, offer sympathy to the sick and confined, and hospitality to the homeless; a hundred acts of care and consideration, spiced with Christian dedication.

Docks are deserts ... deserted by Christian endeavor too. Hovering over every wilderness however are divine promises of abundant water from above and of blooming as of a garden. These promises already have begun to be fulfilled.

In the jungle of Judea salvation's first dawn was seen and heralded by John the Baptist.

Right after that it was the waterfront and the docks of the Sea of Galilee that had a similar first: Jesus took dwelling in Capernaum By-the Sea ('para-thalassia') and from that day proclaimed the message of God's mercy. Chorazin and Bethsaida, where 'most of His miracles were performed' were seatowns and Tyre and Sidon, farthest limit of Jesus' travels west, were by the (Mediterranean) sea too and called 'par-alia' (by the sea).

In Jesus' footsteps Paul, Apostle to the Gentiles, chose for his missionary actions exclusively cities with docks, jetties and sea-going vessels: Antioch, Ptolomais, Miletus, Ephesus, Philippi, Tessalonica, Troas, Corinth, Rome, etc.

Docks are deserts ... but not in the New Testament. Here they are crossroads, where gospel - treasures are stowed in fragile 'vessels' to be transported everywhere in the world. Prophets already spoke about ships calling at the City of God:

> ..... Who are these that sail
>   along like clouds,
> that fly like doves to their
>   dovecotes .... ?
> Vessels they are, assembling
>   from the coastlands and isles,
> while ships of Tarshish are
>   leading the convoy;
> they bring your sons from afar,
> their gold and their silver with
>   them.
>
> Sing a new song to the Lord
>   sing His praise throughout
>   the earth,
> you that sail the sea and all
>   that is therein
> and you that inhabit the coasts
>   and the islands.
> Let the wilderness and its
>   towns rejoice
> and the villages of the tribes
>   over there.

These 'coastlands and isles' are represented by the thousands of men at the water-front and the purpose of this letter is to make churches alert to what an open port means in addition to trade, traffic and delight.

In a missionary prayer - letter we read recently: Pray for new ways to get the gospel to China! ... Right under our eyes are many seafaring Chinamen and they can be contacted as the heart moves. Here *are* the New Fields for Missions, not only to China but to many countries.

"Foreign Missions", do not forget the ports of your country! A well-stacked library of books and other reading material for distribution *in foreign vernacular* will do, if ... some able missionaries are stationed near docks, to "level the roads and make straight in the desert a highway for our God".

There are problems, but every Mission in the Orient has them too.

It still stands: "Cast your bread upon the water for you will find it after many days"; or (New English Bible): 'Send your grain across the seas, and in time you will get a return."

Ministry to Seaman
731 Fillmore Ave.
New Orleans, La.
70124
J. Wristers

THE WORLD AROUND US

TANZANIA - A DIFFERENT KIND OF SOCIALISM

(Part I)

Last year Tanzania celebrated its tenth anniversary with a twelve-day celebration. The otherwise sober capital of Dar es Salaam — sober when compared to other African capitals such as Nairobi — was alive with happy, dancing people. They had reason to be happy; Tanzania is rather unique in the short history of an African continent with independent states. When Tanganyika (as it was then called) received its independence, it was one of the poorest countries of Africa, life expectancy was under 30, and infant mortality was one of the highest in the world. In 1964 a union with the island of Zanzibar was undertaken and the name of the country became Tanzania. Today it is still not one of the richest countries; there are still only 650 doctors — which means one doctor for 20,000 people; there are only 28,000 secondary school pupils and 600 university students in a population of almost 13 million. Even so, the country is getting somewhere.

Tanzania is a one party state, with all the advantages and disadvantages of such a system. Under President Julius Nyerere's socialist policies there are four things emphasized: Self-Reliance; Rural Development; Public Control of the Economy; Socialism and Equality. Most of the energy so far has been directed at the first three. Socialism as an ideology is a basic concept of the Tanzanian system, but is not talked about with fanatic fervour. The drive for self-reliance, on the other hand, has been pursued with something akin to religious faith. President Nyerere does not believe that his country will be served well by becoming a client state from the European or American nations by accepting huge loans. Nevertheless he did accept the Chinese offer of $400 million, interest free, in order to build the 1,050 mile Tanzam railway, linking the copper regions of Zambia with coastal Tanzania. The Chinese offer was only accepted, however, after the Western nations refused to finance the project because they considered the railway impossible to build. The Chinese are building it now.

Nyerere's policy to make his country self- sufficient is not without hardships for his people. A peasant pays 10% of his income in taxes, while an income of $7,000 fetches a massive 50% taxation. Excise and sales taxes exceed 50%. The result is that foreign goods do become too expensive and that the demand for local goods increases, but it also causes many shortages in consumer goods. Even though the loyal Tanzanian press keeps calling the unavailable items 'useless luxuries' there are still many things which could be very useful in everyday life but are not available.

Over against this are the advancements that have been made in rural development. In Tanzanian socialism the word "Ujamaa" is used very frequently. It means 'togetherness', and it is especially evident in the rural areas. In 1961 the Community Development Division of the Ministry of Regional Administration and Rural Development created a construction section whose task it was to provide technical assistance for self-help projects. Now there are 46 such units. Today there are 2,660 socialist villages with a total population of 830,000, representing 6% of the nation. They are certainly the first large-scale attempts at socialist villages in modern Africa. Based on the Israeli kibbutzim, most of the Ujamaa villages are wholly communal both in everyday life and in material possessions. Others are farming communities in which there are both communal and individual plots. The latter type village allocate some days in a week for compulsory contribution to communal labor, and the other days for work on individual plots.

These Ujamaa villages end the myth that Africans cannot manage their own affairs and need the white man's guiding hand. The villages also show that far from being lazy and indolent the Africans will respond to a sophisticated program of self-help with as much enthusiasm as the next man.

There are aspects in which Tanzania looks better on paper than in reality. Long before the one-party system became official, Tanzania was a **de facto** one party state. The ruling Tanganyika African National Union (TANU) was the only pre-independence political organization, and in 1962 it swept the polls. On paper therefore, it became arguable that what was **de facto** might as well be made **de jure**. But dissension was bound to arise sooner or later, and when it arrived TANU did not have the resilience to accommodate a rival or rivals. President Nyerere argues that a one party system provides as much freedom as a two or more party system. He points out that during an election every party member can run for office, every man gets the same support from the party, so the voter can be influenced with extra propaganda. In some cases a valuable party man is run in a 'safe' riding so that his reelection is assured.

All this has a grain of truth in it, but it does not exclude the fact that one has to agree with the party before one can become a member of it and so run for office. So far dissention has not been a major problem in the country. A few people have been put in jail (after fair trials) while others have left the country. Partly this is due to the enthusiasm that the President has instilled in his people, partly it is due to the freedom that is provided in the constitution as far as districts are concerned, and especially for the island of Zanzibar. In foreign policy Zanzibar allows itself to be led by the mainland, but for domestic policy it does largely as it pleases. Tanzania's First Vice President (there are two) Sheikh Abeid Karume is the head of the 32-member Revolutionary Council on the island, and virtually does as he pleases to the great embarrassment of President Nyerere. For the time being, however, the President will have to put up with it.

J. J. Bout

(to be continued next week)

Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

JOANNE POLET

Joanne Polet is a freshman at Calvin College and lives in Holland, Michigan. She wrote these poems during her senior year at high school.

•

THE SENSE OF SPRING

I found spring the other day.
It came with sun: bright, cheerful, gay.
The birds were chirping in their nests.
The gophers woke from winter's rest.
The wind blew strong and warm and free.
It gave hope and happiness to me.

I saw spring along the streets,
It washed away the snow, so neat.
The sound of feet on cement was clear.
The sharp, quick taps were oh so near.
Spring was in the trees above,
It seemed so pure, just as a dove.

I heard spring in my backyard,
The neighbor children played so hard.
The cracking sound when ball met bat,
And mothers beating welcome mats
Came as spring-music to my ears,
And brought that feeling of good cheer.

I smelled spring along the beach,
It seemed so close, within my reach.
The scent of fishes touched my nose
And traveled down on through my toes.
I heard the scrunch of nice, clean sand,
And let it trickle through my hand.

I felt spring down in my heart,
It warmed me, gave a brand new start.
I saw it colouring the sky,
And heard it in the wind's soft sigh.
I smelled its freshness after rain,
And I found it knocking at my pane.

•

TRIALS MAKE YOU GROW

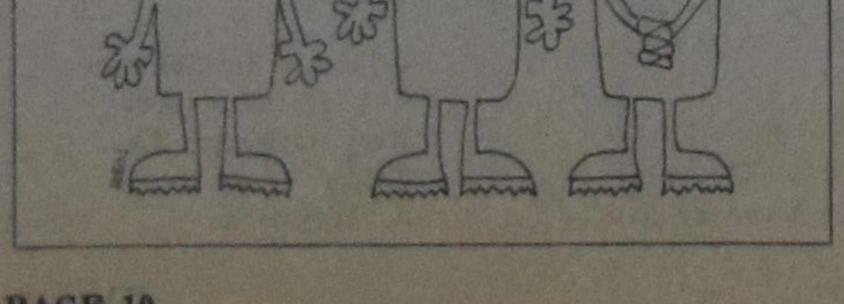
True friendship means two people caring,
Involving love and lots of sharing.
It's walking on a moonlit pier
Seeing your future as in a mirror:
She with her two kids, you with your four.
You'll have your riches, she will have more.

It's spending the evening at your house or hers,
Discussing some things that make your hearts stir:
Like college and marriage, the hearts you'll both win,
Like music and Europe and how to get thin.
Getting so gushy you almost both cry,
And on leaving you say g'night, not g'by.

It's having those parties with all of your friends,
With cards and with pennies one's brother will lend.
And talking of God and His Son and Their Word;
Waiting in turns so all can be heard.
Ideas and new thoughts come out in the clear.
It's those kind of things that make friendship so dear.

On going to movies you both sit and cry
And laugh at each other, and wipe your eyes dry.
You go to the car to relive the whole scene,
To exchange all your thoughts and ask; What do they mean?
You ask all the girls: Is it Whoppers or Schensuls?
And figure the cost with your paper and pencils.

Friendship is sharing your thoughts and your cares.
It is giving each other rides from here and to there.
While debating and deciding what's wrong and what's right,
And sometimes resulting into a small fight.
But always remembering no matter what goes,
Its trials that make your friendships grow.



ON MEETING AT THE DRUGSTORE

I talked to an old friend
At the drugstore last night.
It started me thinking
And reopened the wound.
It brought back memories that just can't be erased.
And I thought, but we can't start all over,
Life just isn't that way.

Life is a "ball of confusion"
Full of illusions and moods.
Where one wrestles with frustrations,
And anger,
And dreams.
With depression throwing shadows
And veils over the reality of life.

Frustrations distorting the truth,
And anger throwing blackness.
Dreams casting sadness on memories,
Good
And bad.
Tensions building up,
Making life complicated, not innocent.

Ah! Depression!
Throw off the black shadows and veils
Of moods and dreams.
Bring on the white cloud of Happiness
And sweet innocent youth.
May life and dreams be seen
In the clearness and beauty of truth.

•

WHY, WHY, WHY?

War.
Hate.
Blood.
Why can't man live in peace?

Doom.
Death.
Suffering.
Why can't man live?

Tears.
Revenge.
Panic.
Who is man's brother?

Why?
Why?
Why?
Why can't people be people?

•

KAREN

Karen:

Long, brown hair
understanding,
with me
and to me.
Extending shoulders:
one to cry on,
one to laugh on.
A listener,
A "I'll try to help" problem solver
Patient
—especially with me.

Us:

Helping each other.
Laughing at each other,
at our faults
at our doubts—
so many doubts
at our anger.
Wrestling and picking apart
major and minor problems.
Getting drunk on life.
Finding ourselves
our place
our end.

QUESTIONS AND ANSWERS

Q. **What is the job of a literary editor?**

A. A literary editor is in charge of the literary department. He may write book reviews, offer criticisms and news of books and authors. He may ask the help from outside critics who get books in payment for their reviews or essays. Ofter book reviews are received unsolicited, and the editor reserves the right to review or not to review. A review or criticism usually is an essay signed by the writer and is more flexible in style and content than the regular news account. Length is determined by space available, importance of the book, and quality.
In addition, the literary editor carries correspondence about literary activities at home and abroad. He also reads and selects all types of literature: poetry, fiction, drama, biography, and the like, for use in this publication.

Q. **Who is the ultimate authority on poetry?**

A. No one. Poetry in this weekly is selected by the literary editor who, in turn, is bound by literary, Christian-ethical, and editorial standards. Selection is based upon the need for this particular weekly, and is in no way an ultimate judgment on poetry submitted. Poetry that is not accepted in this weekly may be accepted elsewhere, and poetry not accepted elsewhere may be accepted here. (For a reply to letters or return of work not used, a self-addressed, stamped envelope is required.)

FROM THE BOOKSHELF

The Challenge of the Pentecostal Movement

The Editor sent me the following two publications on the Pentecostal movement: 1) The Holiness - Pentecostal Movement, by Vinson Synan (Eerdmans, Grand Rapids), and 2) The Strife of Tongues, by Kurt Koch (Kregel, Grand Rapids).

The latter publication is a 48 pages pamphlet purporting to be "a study of the Tongues Movement including its development, case studies of its effect on people and the answer from Scripture." Personally I found it to be a very opiniated, almost arrogant account of the author's own feelings and experiences in the matter, not deserving the little time and effort it takes to read and understand it. But I feel very different about the enjoyable and fruitful hours I had reading the first book with its historical survey of the Pentecostal Movement in the United States.

I must confess that in this reading of the Pentecostal Movement I became more aware of my own prejudices and suspicion fed by the general opinion that depicts all pentecostals to be "insanely fanatical, self-righteous, doctrinally in error, and emotionally unstable." (p. 185) It is very enlightening to learn more about this movement which by many modern Church spokesmen is claimed to be "an authentic, reformation - revival of historic significance, equal with those other great movements of centuries past" (Charles S. Sydnor, Jr., *The Presbyterian Survey*). Did you know that,

1) The Pentecostal Movement is only a young child, born during this 20th century. Although there are a few recorded instances of "tongue speaking" in the 19th century it was at the Azusa Street Revival of 1906 in Los Angeles that the movement started with its worldwide spread.

2) There are presently four million pentecostals in the U.S. with uncounted thousands of "neo-pentecostals" in virtually all the non-pentecostal denominations (even including such unlikely places as the Roman Catholic Church and the Christian Reformed Church). These neo-pentecostals stay in their own churches but are to some extent pentecostal in experience and belief and generally designate themselves "the charismatic movement."

3) On the basis of the tremendously rapid growth of the Pentecostal Movement especially on foreign mission fields it is seriously predicted that the Christians of Africa and Latin America will outnumber the Christians on the other three continents by the year 2000. Of this vast body of new Christians the majority will be of the pentecostal type. (p. 214).

4) The young life of the Pentecostal Movement is scarred by many theological divisions even concerning the basic articles of the Christian faith. The movement was split in 1916 over a rejection of the Trinity. The unitarians held that God the Father and the Holy Spirit were only "titles" referring to Jesus Christ, who alone constituted the Godhead. these pentecostal unitarians insisted on baptism or rebaptism in the name of Jesus only. At present still about one-fourth of all U.S. pentecostals belong to this unitarian faction. (pp. 162, 163)

5) The Pentecostal Movement started under leadership of a black man (Seymour) and a white man (Parham) and became a truly interracial church with roughly equal numbers of blacks and whites as both officials and members, and that at a time of growing racism in the United States. Later the churches started to split in white and black sections, but during the sixties integration was again forcefully introduced, one of the very few churches to keep abreast of the Negro Civil Rights movement. (p. 221)

6) In another way in sharp contrast to the practice of the other churches there has been equality in the Pentecostal churches in that of allowing women to preach, according to the prophecy in Joel 2:28, "Your sons and daughters shall prophesy..." The pentecostals by the middle of the 20th century probably had more women preachers than any other branch of Christianity. (p. 18)

7) Pentecostalism is rapidly changing its old image of emotional instability and fanaticism by taking on a new image of intellectual and social respectability. By 1970 pentecostal churches had established institutions of higher learning, dozens of Bible colleges, high schools, printing presses, orphanages, retirement homes, and urban rescue missions. Besides all this institutional development there has been a creedal development (even though church confessions used to be taboo) and an articulate exposition of "pentecostal theology, "which may be described as Arminian, perfectionistic, premillenial, and charismatic." (p. 217 ff.)

All these and many other interesting facts are sympathetically presented to us by one who was reared in the pentecostal tradition but who tries hard to be fair and objective as a historian. By looking at the roots of pentecostalism we notice that it has always rejected the Reformed tradition. Its dangers are its stress on human experience and human accomplishment. There are many instances of spiritual pride and an obsession with moralistic and pietisic preaching with catalogs of "social sins" that have included: "tobacco in all its forms, secret societies, life insurance, doctors, medicine, liquor, dance halls, theaters, movies, Coca Cola, public swimming, professional sports, beauty parlors, jewelry, church bazaars, and makeup." (p. 190) Its theology often is rigid and naive. Its Bible interpretation is speculative and forced to fit rationalistic and methodistic salvation and holiness schemes of so many steps and so many specified blessings. A thorough critical study of Pentecostal teaching in the light of the New Testament witness of the work of the Holy Spirit is Bruner's "*A Theology of the Holy Spirit*" (favorably reviewed by Dr. L. Praamsma in Calvinist-Contact of May 13, 1971) We need such a critical study of the pentecostal experience. Yet, with all the many obvious shortcomings of Pentecostalism there remains the mighty challenge of the charismatic presence of the Holy Spirit in the congregation. We may, therefore, be grateful for the more open and sympathetic attitude of the other churches concerning the pentecostal movement as the "tendency to dismiss its Christian message (of the pentecostals) as inadequate is being replaced by a chastened readiness to investigate the secrets of its mighty sweep, especially to learn if it may not have important, neglected elements in a full and true Christian witness" (Dr. Henry Pitt Van Dusen, "The Third Force in Christendom, "Life, 44 (June 9, 1958).

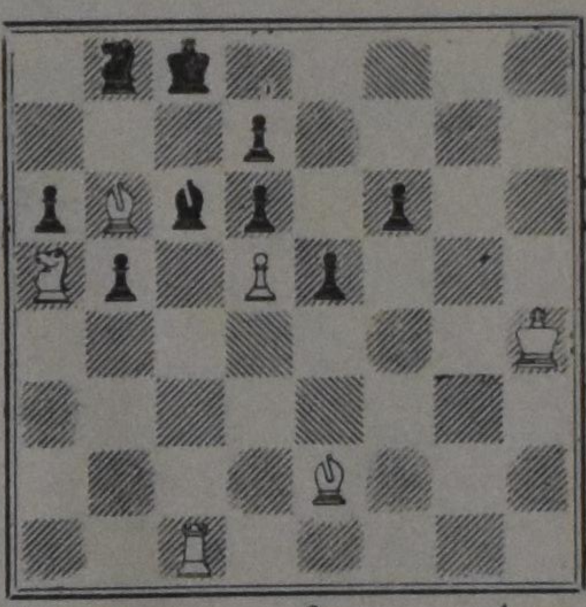
Peter L. VanKatwijk

Let's Play Chess

Editor: Charlie Hess

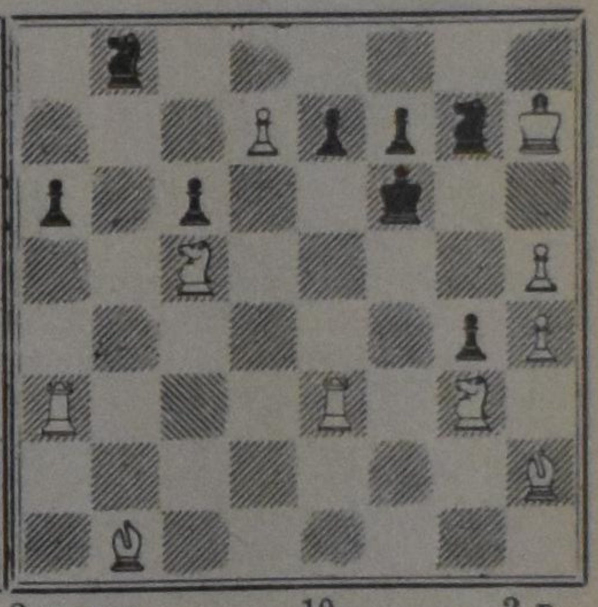
FIRST SERIES OF PROBLEMS IN MARCH

\# 480
Authors: D. Przepiorka (Poland) and F. Sackmann (Germany) 1908
9



4-mover 6 4 p.

\# 481
Author: F. W. Nanning
Holland 1936
8



2-mover 10 2 p.

Notes

1. The March program will bring two four-movers and two two-movers. The four-movers are twins which is rather unique in the world of the problemists. I am sure that our people will like them.
2. On #480 I give a hint to prevent that the solvers would miss the point in this fine piece. White plans to let his Rook to do the job via KN1 (g1) and KN8 (g8), but, of course.... Moreover, the solution is one-way!
3. The Dutchman Nanning had a great name as composer of problems in the Netherlands. You may experience it because No. 481 is far from easy. Indicate key move and threat, if any.
4. Don't finish your solutions before you will have seen the second series.

Chess News

The big struggle where the "match of the century" between Spassky and Fischer will be held, was finally decided upon. 12 games will be played in Belgrado, the capital of Yugoslavia, while the next 12 games will take place in Reykjavik, the capital of Iceland. Fischer has announced that he is going to defeat the present world champion with 12½ to 7½. We just wait and see what is going to happen in June 1972 in Belgrado.

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is an appreciated present

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Anniversary announcements $7.00

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For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With great joy and gratitude to our merciful God and Father, we are happy to announce that He has entrusted us with another daughter. We named her

NICOLE RENEE

She was born on Feb. 14, 1972.

A sister for Corina, John and Tania.

John and Leny Rustenburg.

225 Barkley Cres.,
Oshawa, Ont.

With great joy and gratitude to God, we are happy to announce the birth of our daughter

GABRIELLA ANNETTE

born February 19, 1972.

Henry and Leny Van Dorp
(nee Van der Kooy).

A sister for John, George, Connie, Henry, Calvin, Lisa.

R.R. # 1, Weedstock, Ont.

Grateful to God the Giver of Life, we are happy to announce the birth of a daughter

SONYA LEANNE

A sister for Sharon Lee & Sylvia Lynn.

John J. & Alice C. Bokma
(nee Assies).

R.R. 2, Port Dover, Ont.
February 22nd, 1972.

With great joy and gratitude to the Lord, the Giver of Life, we are happy to announce the birth of our daughter

JOYCE GERTRUDE

born February 22, 1972. — 7 lbs. 9 oz.

Two days after the death of our father and grandfather Henry Pennings. Praise to the Lord who gives and takes.

A sister for Henry, Betty, Larry & Annita.

Bert & Thea Pennings,
nee Zuiderveen.

32 Main St. N.,
P.O. Box 57, Jarvis, Ont.

Mr. and Mrs. Jacob Oudman of Taber, Alberta (Box 550) are happy to announce the forthcoming marriage of their eldest daughter

JENNIE

to

Mr. JOHN KONING, Sr.

of Chino, Calif.

The wedding will take place D.V. on March 17th, 1972 at 3 p.m. at the residence of the bride's parents. Rev. P. W. de Bruyne from Victoria officiating.

Reception following at Petrie's Pantry at Taber from 4.30 p.m. - 5.30 p.m.

Future address:
17090 Pomona Rincon Rd.,
Chino, Calif. 91710, U.S.A.

Replacement

On Thursday, February 24, 1972 we thankfully celebrated with our parents and grandparents

GERBEN STAVINGA

and

GEESKE STAVINGA-NAUTA

their 45th wedding anniversary.

We thank the Lord for His blessings in the past years.

John and Jannie Stavinga.
Fred and Ada Stavinga.
Ben and Marie Kempenaar.
George and Grieta Ironside.
And grandchildren.

62 Harriet Street,
Brantford, Ont.

Middelstum 1922 - Sarnia 1972

Zo de Here wil hopen wij met onze geliefde ouders en grootouders

HENDRIK VAN DER VEEN

en

MENNA VAN DER VEEN—OUDMAN

op 15 maart hun 50-jarig huwelijksfeest te herdenken.

Wij zijn de Here dankbaar dat Hij onze ouders en grootouders omringd heeft met Zijn grote liefde, en onze bede is dat Hij hen wil gedenken en gezondheid wil schenken bij het klimmen hunner jaren.

Psalm 123:1 berijmd.

De Heer is mijn Herder,
'k Heb al wat mij lust.
Hij wil mij geleiden
langs grazige weiden.
Hij voert mij al zachtkens
aan waat'ren der rust.

Pine-Grove:
Bia & Bernard Vroom
Onne Henry, Melinda, Caroline, Henry, Bernard, Alexander, Brenda

Niagara Falls:
Bill & Jenny Vanderveen
Henry William, Karen, Mark, Diana.

Windsor:
Robert & Brenda Vanderveen
Cristine, Steven, Karen, David

Sarnia:
Roely & Alex Smit
Patricia, Milinda, Keenen.

Open House 18 maart '72, 8 uur. Chr. Ref. Church Hall, Exmouth. Sarnia, Ont., Trillium Park 840. Apt. 301.

"O give thanks unto the Lord, for He is good, for His mercy endureth forever."

1932 — 1972

With gratitude to our Heavenly Father we hope to celebrate on March 7 the 40th wedding anniversary of our dear parents and grandparents,

HENDRIJK KUIPERS

and

JANTINA KUIPERS-SLIEKERS

Carrying Place, Ont.:
John Kuipers.
Tim & Dorothy Kuipers.
Henry & Diane Kuipers.

Belleville, Ont.:
Bill & Marion Kuipers.

Frankford, Ont.:
Gerald & Alice Suurdt.
and 13 grandchildren.

R.R. #2,
Carrying Place, Ont.

Amersfoort 1937 — Hamilton 1972

We hope to celebrate, the Lord willing, on March 17 with our parents and grandparents

ADRIAN KOOL

and

CLASINA KOOL,
nee VAN DER MEY

their 35th wedding anniversary.

Hamilton, Ont.:
Nelly and Larry Dietz

Hamilton, Ont.:
Jerry and Margaret Kool

Smithville, Ont.:
Art and Marilyn Kool

Mississauga, Ont.:
John and Eileen Kool

Calgary, Alta.:
Ineke and Doug Burtch

Hamilton, Ont.:
Corry
Wessel
and 4 grandchildren.

28 David Ave.,
Hamilton, Ont.

Andijk 1947 — Simcoe 1972

The Lord willing, on March 12, 1972, we hope to celebrate with our parents

JAN JELSMA

and

GEERTJE JELSMA,
nee VANDER VECHT

their 25th wedding anniversary.

May the Lord spare them for many years to come.

Courtland:
Harry and Linda Jelsma

At home:
Jane
John
Bill
Wilma
Diane
Esther
Mary

"Great is Thy faithfulness."
Lamentations 3:23b

Open House 2 p.m.-5 p.m. Saturday, March 11, 1972 at home.

R.R. #3,
Simcoe, Ontario.

Na een kortstondige ziekte nam de Here op 18 februari 1972 uit ons midden weg onze zo innig geliefde man, vader en grootvader

EGBERT DE VRIES,

op de leeftijd van 73 jaar, na een gezegende echtvereniging van 52 jaar.

Zijn leven was Christus, zijn sterven gewin.

Rom. 8:28: "En wij weten, dat degenen die God liefhebben, alle dingen medewerken ten goede, namelijk degenen die naar Zijn voornemen geroepen zijn."

Holland, Mich., U.S.A.:
Aukina de Vries-Ploeger.

Haulerwijk (Fr.), Nederland:
Berend W. de Vries.
Walter de Vries.
Fetje de Vries-Dijkstra.

Holland, Mich., U.S.A.:
Ruby Vogelzang-de Vries.
Floyd Vogelzang.
John de Vries.
Helen de Vries-Kronemyer.

Grand Rapids, Mich., U.S.A.:
Marjorie Van Kammen-de Vries.
Duke Van Kammen.

Jenison, Mich., U.S.A.:
Martha Lamfers-de Vries.
Mernard Lamfers.
20 kleinkinderen.

De begrafenis heeft plaats gevonden 21 februari, 's middags 3 uur vanuit de Montello Park Chr. Ref. Church in Holland, Mich., U.S.A.

Suddenly on February 16, 1972, through a tragic accident the Lord took unto Himself our grandson, nephew and little friend

HAROLD PETER OEVERING,

at the age of 7. Son of Mr. & Mrs. H. Oevering, Smithers, B.C.

"Suffer little children to come unto me, for unto such is the kingdom of heaven."

Grandparents:
St. Anna Parochie, Holland:
Mr. & Mrs. J. Hoekstra.

Aunts and Uncles:
Drachten, Holland:
Mr. & Mrs. Tj. Bylsma.

Landsmeer, Holland:
Mr. & Mrs. A. Hoekstra.

Smithers, B.C.:
Mr. & Mrs. D. Andringa.

Montfoort, Holland:
Mr. & Mrs. M. v. d. Vies.

St. Anna Parochie, Holland:
Mr. & Mrs. J. Stokje.

Little friend of
Mr. & Mrs. H. Andringa
(Smithers, B.C.)

On February 16, 1972 the Lord in His infinite wisdom took unto Himself our classmate

HAROLD OEVERING

"Safe in the arms of Jesus,
Safe on His gentle breast.
There by His love o'er-shaded,
Sweetly his soul shall rest."

Grade 1 Canadian Christian School,
Miss VanderMolen.

Smithers, B.C.

BROILERS

7,000 quota, plus 6,000 square feet now in hog operation. Buildings and home in excellent condition. Located in a beautiful town in Niagara Peninsula.

Also larger broiler and turkey farms. Fruitfarms. 6 Acres all peaches and cherries. Good house, sandy soil. 10 Acres, ideally located, high quality fruit trees. Irrigation, equipment, sandy soil, good home.

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BEAMSVILLE, ONT.
416 - 563-7904

In Jezus ontslapen onze lieve man, vader en grootvader

SIMON BIERSTEKER,

in de ouderdam van 65 jaar.

Psalm 17:8,
Maar (blij vooruitzicht dat mij streelt!)
Ik zal, ontwaakt, Uw lof ontvouwen,
U in gerechtigheid aanschouwen,
Verzadigd met Uw godd'lijk beeld.

Geliefde echtgenoot van G. Biersteker-Wagenaar.

Newcastle, Ont.:
Annie & Bert de Bruin

Woodbridge, Ont.:
Claude & Ann Biersteker

Oshawa, Ont.:
Simon & Lois Biersteker.

Newcastle, Ont.:
Dick & Greta Biersteker.

Oshawa, Ont.:
John & Uancy Biersteker.
en 12 kleinkinderen.

De begrafenis heeft plaats gehad op 26 februari 1972.

P.O. Box 102,
Newcastle, Ont.

We delen in de droefheid van ons trouw medelid Mrs. Biersteker, door het sterven van haar geliefde man

Mr. SIEMON BIERSTEKER,

aan wie zij zoveel liefde en geduld heeft geofferd in zijn lijden.

Nu zij 't leven als weduwe moet gaan vragen we onze Heiland als Trooster naast haar te staan.

De Holl. Vrouwen Vereniging
"Rondom het Woord",
Bowmanville, Ont.

PUMP ORGAN REPAIR

Buying and selling. J. Den Bleker, 231 West 16th St., Hamilton 40. Phone 383-9143.

Wanted: April 1st,

YOUNG MAN FOR DAIRY FARM

Interested in cattle. Experience not necessary. Year-round employment. Live in. John Feddema, R.R. 2, Strathroy, Ont.

Wanted:

EXPERIENCED SINGLE MAN FOR DAIRY FARM

Room and board included. Phone Smithville, Ont. 957-3781.

HELP WANTED

Single man for modern dairy farm, not later than May 1st, 1972. Write or apply to Ted Vandervelde, Box 401, R.R. #3, Lucknow, Ont.

ROOM AND BOARD

available. For single girls in a Christian home on Hamilton Mountain. Close to hospital, bus stop. All conveniences are possible. Phone 388-5776.

For Sale:

GARDEN SEEDS

Dutch and Canadian varieties, packets or bulk. "Huron County's meest volledige Zaadhandel". — Farm - livestock supplies. Clinton Farm Centre, Clinton, Ont. M. Durst, 482-9333.

HOUSEKEEPER WANTED

for motherless home with three school-age children. Niagara Peninsula. Letters under no. 3030, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Near Christian School

Excellent location, between Brantford and Hamilton. Hatching egg producer, premium egg market. House for 5,600 — owner has done well, but wants larger place. Nice brick ranch house, trees. 3½ acres. Price reduced — try your down payment.

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

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DUTCH IMPORT SHOP

Building, property, and business, with upstairs quarters. Completely renovated with new wiring. Whole building centrally heated and air-conditioned. Location in Niagara-Peninsula. Serious applicants are allowed to look into the books. Very reasonably priced and easy terms. Apply to No. 3029, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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TEACHERS WANTED

The Immanuel Christian School of Aylmer will be in need of a teacher for

GRADES 3 and 4

for the 1972-73 schoolyear. Interest in teaching Art and/or girls Phys. Ed. would also be appreciated. Contact William Hordyk, Principal, Box 187, Aylmer, Ont.

Houston Christian School seeks applications from experienced

TEACHERS

to fill possible vacancies in the grade 1, 2, 3 and 4, 5, 6 combinations. Contact Principal Joe Vander Kwaak, Box 237, Houston, B.C.

The Clinton & District Christian School will be in need of

TEACHERS

for the primary grades for the 1972/73 schoolyear. Please send your applications to the principal, Mr. R. Schuurman, Box 658, Clinton, Ont.

Toronto District Chr. High School, Box 527, Woodbridge, Ont. has an opening for a teacher for

FRENCH

Please correspond with Mr. John E. Top, principal.

The Willowdale Christian School (in Toronto) will have the following

VACANCIES

for the 1972/73 schoolyear:

One in the primary grades and one in the junior grades.

There are also part-time positions available at the primary and senior levels.

Please address your applications for any of the above mentioned positions to the principal, Mr. N. Vandooren, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont.

CALVIN MEMORIAL CHRISTIAN SCHOOL

St. Catharines, Ontario.

Applications are invited for

2 PRIMARY TEACHERS

(experience preferred)

and

1 INTERMEDIATE OR JUNIOR TEACHER

Send all correspondence to Mr. John Stronks, Principal, 300 Scott Street, St. Catharines, Ontario.

The Education Committee of Calvin Christian School of Hamilton invites applications for

TEACHING POSITIONS

for 1972-1973. Vacancies will likely exist in the junior (2, 3) and intermediate (4, 5, 6) grades. Please request an application form from the principal, Mr. W. H. Hultink, Calvin Christian School, 547 West Fifth Street, Hamilton 41, Ontario. Phone: 385-2045.

Brantford Christian School requires an experienced

TEACHER

for grades 1-2 combined. Enrolment less than thirty pupils. Apply to Miss R. Van Westenbrugge, princ., 7 Calvin St., Brantford, Ont.

Georgetown District Christian School invites applications for

ONE PRIMARY TEACHER

and

ONE INTERMEDIATE TEACHER

(preferably with music and/or French certificate).

For application forms write Mr. J. Petrusma, principal, 28 Ewing St., Georgetown, Ont. Phone (416) 877-6444 or 877-4221.

Athens Christian School invites applications from a

TEACHER

for the primary grades. Send correspondence to Mr. Arnold Deelstra, Principal, Box 264, Athens, Ontario.

Agassiz Christian School needs a

TEACHER

for the lower grades for the 1972-73 school term. Address applications to S. L. Toering, Principal, Box 323, 7571 Morrow Rd., Agassiz, B.C.

Immanuel Christian School, Agincourt, Ontario, located in metropolitan Toronto area, invites Christian

TEACHERS

who are interested in teaching in our school to submit letters of application. We particularly invite applications from teachers who are concerned about meeting the total developmental needs of our boys and girls. Address your letters to Mr. John Nieboer, Principal, Immanuel Christian School, Channel Nine Court, Agincourt, Ontario, Canada.

Beacon Christian High School

99 Scott Street, St. Catharines, Ontario

invites applications for teaching positions in

ENGLISH and FRENCH

Send applications and inquiries to the attention of John Vriend, at the school.

EDMONTON CHRISTIAN HIGH SCHOOL

has openings for the following positions for the 1972-1973 school year:

A Teacher of English

and

A FULL-TIME OR HALF-TIME
Teacher of Bible and Sociology

Address all letters of inquiry or application to Mr. J. Tuininga, Principal, Edmonton Christian High School, 14304 - 109 Avenue, Edmonton 50, Alta.

The Rockway Mennonite School Association

invites applications for
the position of

ADMINISTRATOR - PRINCIPAL

Rockway Mennonite School
(SEPTEMBER 1972)

Rockway is an independent secondary school (Grades 9-12) accredited by the Ontario Department of Education. The program assumes a Christian orientation, openness to developing educational methods and a participatory administrative model involving all members of the learning community. Enrollment has averaged 100 students.

For further information write:
W. W. Dick, Chairman
Personnel Committee,
110 Doon Road, Kitchener, Ontario.

Holland Christian Homes Inc. (2)

Last week we left you with the thought as to how we can accomplish the building of a home for the aged, and how we can and must do that unitedly as Reformed Christians.

Various groups in our province (Ontario), either under direct control of the deacons or by their moral support, with the goal of establishing a home for the aged, have sprung up. The desire of these groups is that, in their particular locality or area, they can build a home so that those eventually entering a home are able to near the community in which they have always lived. With that in mind the All Ontario Diaconal Conference has left the matter of Homes for the Aged with the local Classes of the Christian Reformed Church in Ontario. If for example the six Classes of the Christian Reformed Church are all busy preparing to build a home in their classical area, then the government will be approached by these various groups for funds. Then there are possibly also groups formed in other churches such as the Reformed and Canadian Reformed interested in building homes for the aged. And then of course there is Holland Christian Homes Inc., plus possibly some other private groups that also have as their goal the establishment of a home for the aged.

Now the ideal of having a home in the locality where those who enter that home live, is of course good. And if that were possible, that should be done. But dear readers, the facts bear out that this just now is not possible.

The Board of Holland Chr. Homes Inc., of which the undersigned are members, had the privilege of meeting with Mr. Crawford, Director of Homes for the Aged in Ontario. After spending a whole morning with Mr. Crawford in one of the offices of the Parliament Buildings, we gained some valuable information.

It became quite clear that if the government is going to support a charitable organization for the purpose of building a home for the aged, then that organization must give proof of several things.

1. That the need for such a home exists and that it will be filled.
2. The organization must have a substantial amount of money.
3. The organization must have a large base of support.

It was also clear that the government, if it supports an organization with the purpose of building a home for basically Reformed Christians of Dutch descent, would only support one such organization to begin with. When that one home proves successful, the possibility of a second home could be considered.

We also learned that a home, to be economically set up, (which is a requirement for government support) should have between 80 and 100 beds. The building cost being between approximately $12,000 to $13,000 per bed would make the cost of the home well over one million dollars. Of that $12,000 per bed the government would give an outright grant of $5,000 per bed and the remainder the organization must supply either by loans or by money it has. And above that the organization must be able to take care of the deficit of running a home. As you can see we are talking a lot of money.

Mr. Crawford was able to give us the statistics of how many people one can expect to enter a home. From an average city of 50,000 population, 8% are over the age of seventy and of those 8% only 6% enter a home at the present time.

It seems to me that we will be below that average as an immigrant community. But if these statistics were to hold true, then for example, we could expect from the Christian Reformed community of about 50,000 a total of 240 that would enter a home. In addition to this number, there would be a certain number of people of other Reformed communions with which we also would like to seek co-operation. But, as stated, our Reformed immigrant community cannot be compared to the average of the Canadian scene as far as age is concerned, with the further disadvantage that our people are spread out all over Ontario.

What then must be done? What kind of organization can best, at this present time, fulfill the need of a home for our aged? What should all the various organizations do that have plans to build a home in their locality? Let me try to answer those questions next week in a following article.

For the Promotion Committee,
Holland Christian Homes Inc.

Rev. Jerry J. Hoytema
Mr. Jacob Van Kessel

(to be continued)

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Mar. 13	Mar. 10	Mar. 8 noon
Mar. 20	Mar. 17	Mar. 15 noon
Mar. 27	Mar. 24	Mar. 22 noon
Apr. 3	Mar. 30	Mar. 28 noon

'CHILDREN OF GOD' GREATLY MISLED, SAYS HAL LINDSEY

PACIFIC PALISADES, Calif. (EP) — Young people drawn to the controversial Children of God sect which recently moved its base to Seattle, are "greatly misled as to the purpose of the Christian life."

That's the view of Hal Lindsey, author of the best-selling book, The Late, Great Planet Earth. He is also founder of the Jesus Christ Light and Power Company of Westwood, Calif., a Bible-training center near the UCLA campus for leaders in the Jesus movement.

"I think groups like the Children of God have given a black eye to the whole movement," he said.

Lindsay believes that many of the young people come to a genuine faith, but he described the sect's approach to Christian life as "largely negative."

"I believe that they've tended to take statements (in the Bible) out of context," he said.

At issue in Seattle is the unfortunately literal interpretation of Luke 14:26 which causes the Children of God to counsel newcomers to leave their parents immediately and break off all contact with them.

Linda Meissner, leader of the controversial "Children of God" cult flourishing in Seattle and other cities, left her husband and five stepchildren rather than give up her role in the religious cult which established a Northwest headquarters here in September.

But her husband, John Salveson, said that Dave Wilkerson who criticized Linda for having "personal charisma" with a lack of standards" was not to be interpreted as meaning that his wife was immoral.

She might be criticized for going her own way in her evangelism, her husband said, but he added that her moral standards were beyond reproach.

Salveson, a city fireman, said he gave his wife the choice between the home and the Children of God. She chose the religious cult. But, he said, he still hopes that eventually she will return to the home and to her work in the Jesus movement.

Salveson agreed emphatically with Mr. Wilkerson's declaration that the Children of God are "not the legitimate Jesus movement at all," and his alarm at the "widespread havoc they are wreaking now on the church."

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